EGYPT BLACK

LAST EDITED 7th FEB 2012

[AN ONGOING DIALOGUE OF THE DARK GODS AND CURRENTS IN ANCIENT EGYPT]

+O+ This thread was created following the invitation by Ushumgal to NeferHor, whose speciality lies with the culture of Egypt.

Welcome to Mvimaedivm Black, NeferHor - I've made you an Administrator like the rest of us as Ushumgal has vouched for you. Please feel free to share your knowledge of Egypt here. Perhaps you could begin with an introduction to this culture? +O+

ANPU – the greek ANUBIS – was depicted as a jackal (or as a jackal-headed man) maybe because of the jackal's tendency to lurk around tombs and cemeteries. It is connected with the dying process, as well as with the technique of embalming/mummification and the principle of immortality.

It can also be a guidance of the "soul" through the paths of the Netherworld.

There's a deep relationship between this ancient being and the heart organ. "*The Book of the Dead"* describes a ritual called "*The Weighing of the Heart Ceremony"* where the heart of the deceased is weighted against a feather of **Maat** (aka Truth). Anubis is the guardian of the balance scale. So, if the heart of the deceased was considered to be pure, then it would be light, thus balancing the scales. In this case the person would be allowed to enter the Netherworld and continue its voyage towards immortality. If the deceased's heart was heavy due to the "evil deeds" (inappropriate feeling and action during one's life) it would be devoured by **Ammut** (aka Soul Eater) and go out of existence.

In ancient Egypt it was the heart, not the brain that was regarded as the seat of emotion, thought, will and intention. It's possible to transfer the seat of awareness to that area of the body. An exercise that could help this transference is to feel that one's thoughts are in fact projected from the heart, like in a movie theater where so many things are projected on the screen. The heart is the projector and the head is the screen. It's like listening to one's heart! Suddenly a shift in consciousness may occur and one is not in the head anymore!

Here's the link to a fullsize picture of "*The Weighing of the Heart Ceremony*":
http://upload.wikimedia.org/wikipedia/co...._the_Hear t.jpg

+O+ @ *+ - is this tradition of the weighing of the heart Native to Egypt - or did they inherit it? Was it copied by successive cultures?

Seems worth noting, that the depictions of animal-hybrid Gods/esses appear to be a pattern heavily determined by the local fauna. At least initially - until travel, oral story and culture clashes spread reports enabling a wider knowledge of available choices of animal depictions to draw on for deities.

In Sumer, they chose Bulls, Lions and Snakes which were native to the land. Egypt - crocodiles, jackals and domesticated cats. India - elephants, monkeys and cows. Perhaps - knowing what animals occurred in which locations of the world and when, i.e. the location of Tartaria 5000BC - would give the likely depiction for earlier Gods than we have any written record of.

Owy made an interesting statement yesterday regarding the curious lack of Fish Gods. The Maori have the Taniwha - or river monster but refer to giant eels. Poseidon was God

of the Sea - not specifically fishes. And the Ugaritic Dagan or Dagon, made popular through H.P. Lovecraft - was wrongly interpreted as being a fish god. Does anyone know of any particular Fish Gods? +O+

Oannes (aka Enki/Ea)

but let's leave this space for Egypt since Enki deserves a separate thread.

Thanks for the post, Starcrossed. The soul-eater Ammet is on the right behind Thoth/Tahuti who writes down the result of weighing. I think this is an unique Egyptian concept of the Judgement in the Netherworld aka Duat. Also, Sumer, Egypt, Harappa (the pre-Aryan Indus River civilization) shared almost the same fauna but it generated different concepts in their cultures. For me the uniting avatar was the bull - but I will write about it in the thread about AN.

> is this tradition of the weighing of the heart Native to Egypt - or did they inherit it? Was it copied by successive cultures?

I have no idea but I will investigate.

> Seems worth noting, that the depictions of animal-hybrid Gods/esses appear to be a pattern heavily determined by the local fauna.

Yes, I think the animals are a way to give some form to a reality otherwise unseen … something which exist in the so called acausal. If there's a power of leaving one's body fully aware and to have some kind of existence in the netherworld, so Anubis (and its relationship with the heart organ) can be a fine representation of this power.

Jackals used to wander in cemeteries, so it's natural that they were chose to symbolize the above mentioned energy. It could have been a owl or a raven for instance…! Or maybe it's just me trying to make sense of all this nonsense

In the present moment I choose to see the Dark Gods as Powers.

The Egyptian "demoness" **AMMIT** (The Eater of Hearts) it's represented by a mix of man eating animals chose to symbolize the energy of the Devourer. The ones consumed by this entity were said to die a second time, resulting in the total annihilation of the person (with no hope for further existence).

Why nonsense? I think "thinking by the heart" was the general Bronze Age mentality - somebody has called the Bronze Age "the pre-rational epoch" as Nefer-Hor noted. That's why I live mentally there.

Yet I don't idealize that past Aeon. True, those of the biggest hearts were the rulers then, and those of the smaller hearts had to obey and follow them. However, something happened, so the balance between the Heart and the Plume of Truth was broken. One of the reasons I have undertaken that excursion in the past is searching for the the reason for the failure of the Heart. And I tend to find it again in the crisis of the royal ideology.

Sumerians were aware of the fall of their civilization but they tended to explain everything with their god Enlil's formula: "Nothing lasts but nothing is lost".

I just want to add something to the thread about Anubis.
Please take a look at the images depicting Anubis and at the Nythra card from the Sinister Tarot of CB. The position of the Sphinx-alluring presence from the card is similar to that of Anubis sitting on a symbolic tomb, as a guardian of The Dead. Observe the anthropomorphism. Also the verse "a canal route lined by white Griffins" of CB, is indeed insightful if we take into account that griffins are known for guarding treasures and priceless possessions, thus becoming the sentinels watching over the treasures of the Underworld. (*Greeks and Romans used griffin images to guard tombs*)

The secret Chamber of the Sphinx it is regarded as a place of initiation and at the same time the tomb guarded by Anubis, is the symbol for the ritualistic death - a transformation, a learning to transpose former self into a newborn being - see the symbol for the sulphur.[from an alchemical point of view sulphur was used also to represent the soul - thus the connection with Anubis - the psychopomp (conductor of souls)].

Sometimes the use of a sigil suggests that the denotation is in fact confused with the word SPIRIT, as for example in AUREUS 1613, who gives the form ♆ for *sulphur or soul*.

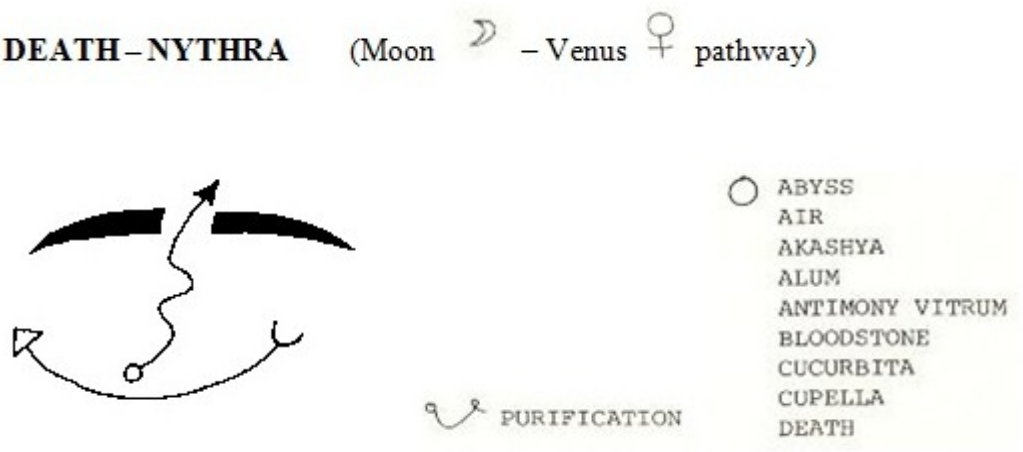
See also the trickster nature of the Sphinx, the passing through the Gate of no return

being granted after many trials, tests and riddles, only to those willing to sacrifice. *[In Greek legend, the Sphinx devoured all travelers who could not answer the riddle it posed: "What is the creature that walks on four legs in the morning, two legs at noon and three in the evening?" The hero Oedipus gave the answer, "Man," causing the Sphinx's death.]* - the answer maybe lead to the opening of the Man's Gate (?!) - just a speculation.

The weakening of the dead was also thought to be a function of Anubis. He would appear by the mummy, and awaken the soul.
In ancient Egypt, the priests of Anubis and the priestesses of Nephthys were more necromancers than actually religious guides.
The priests of Anubis performed what were essentially necromantic rites as a service for the dead and their surviving loved ones.

The ritual that would re-animate the deceased was called The Opening of the Mouth *(take a look at the sigil of Nythra)* ceremony. It was an important ritual in both funerary and in temple practice. The Opening of the Mouth originated as a ritual to endow statues with the capacity to support the living ka, and to receive offerings.

The sigil of Nythra also suggests - the purification through Death:



As a pathway between Moon and Venus, i regarded Nythra as combination of the water from Venus and the darkness of the Moon => a Dark Water that can act as a deadly poison or as a medicine(if the transition is successful, if the alchemical metamorphosis occurred). The spilled chalice (see the tarot card) makes me think of a deadly virus that escaped from a broken vial; once released the only way to break through is to initiate a process of transformation, to die in order to be reborn. To complete this idea:

Kabechet is a goddess, a deification of embalming liquid. Her name means cooling water and was regarded as the daughter of Anubis. As the deification of embalming, Kebechet was seen as the goddess of freshness and purification via water. She is the goddess of freshness and **purification through water** who washed the entrails of the deceased and brought the sacred water to Anubis for his tasks. She was thought to give water to the spirits of the dead while they waited for the mummification process to be complete. She was probably related to mummification where she would fortify the body against corruption, so it would stay fresh for reanimation by the deceased's ka.

And now, something that intrigued me and concerns the Star pattern that appers in the Nythra card form Sinister Tarot and the verse "And the Herdsman's light shines". I made a little reaserch and i found that "Herdsman" refers to the Boötes Constellation:

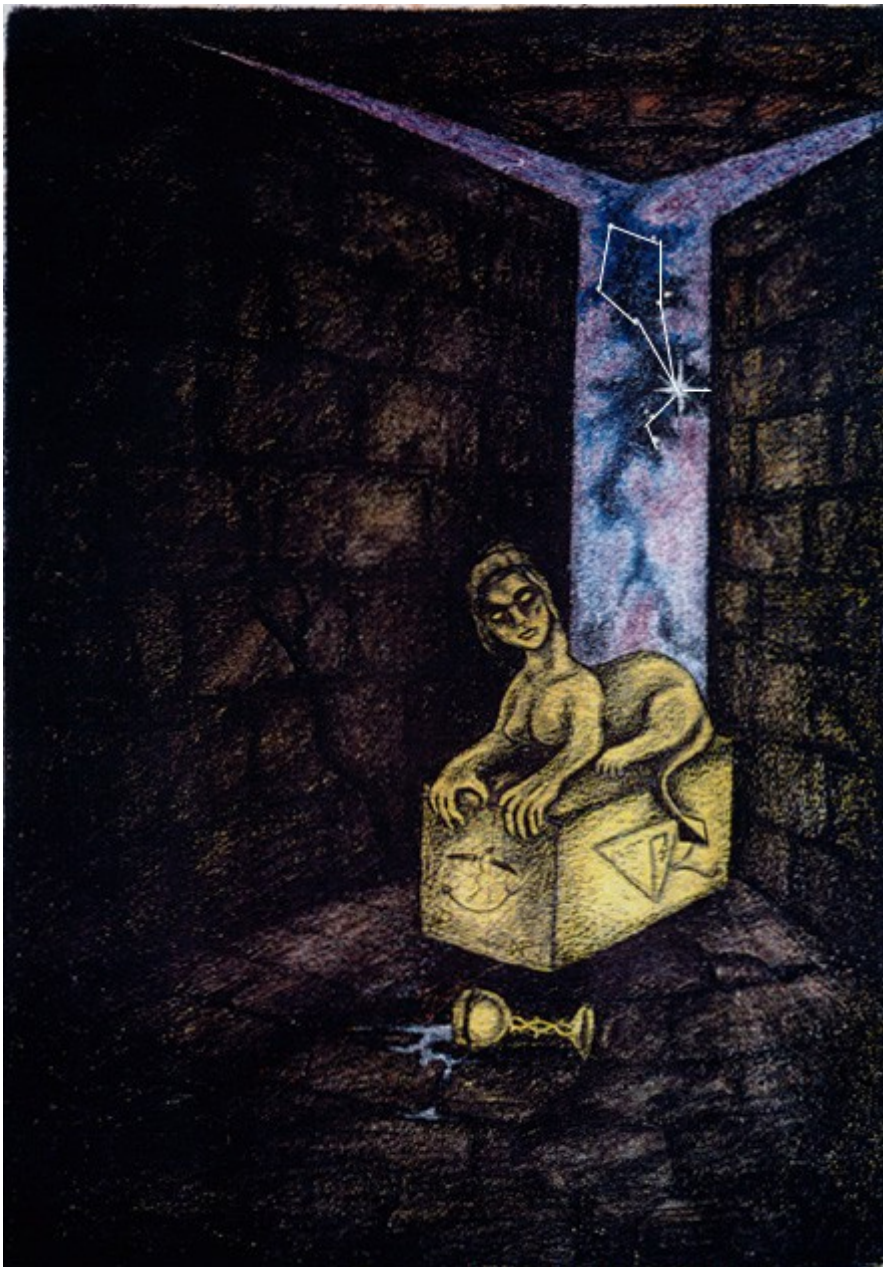
"Bootes, the herdsman, rides through the sky during the late Spring and early Summer. While he may have appeared as a shepherd to the ancients, modern star-gazers like us can easily recognize the shape of a kite, with the bright star Arcturus at the point of the kite where the tail is attached. Arcturus is a bright red supergiant star with a diameter nearly 20 times that of the Sun and a brightness more than 100 times that of our Sun. Since it is only 36 light-years away (close for a star!), it appears as the brightest star in Bootes, and, in fact, the fourth brightest star in the sky. The name Bootes is derived from the Sumerian Riv-but-sane, which means the "man who drove the cart". So Bootes was identified with a farmer who plows the land during spring. The Romans called Bootes the Herdsman of the Septemtriones, that is, of the seven oxen represented by the seven stars of the Big Dipper, which was seen as the cart or the plow."

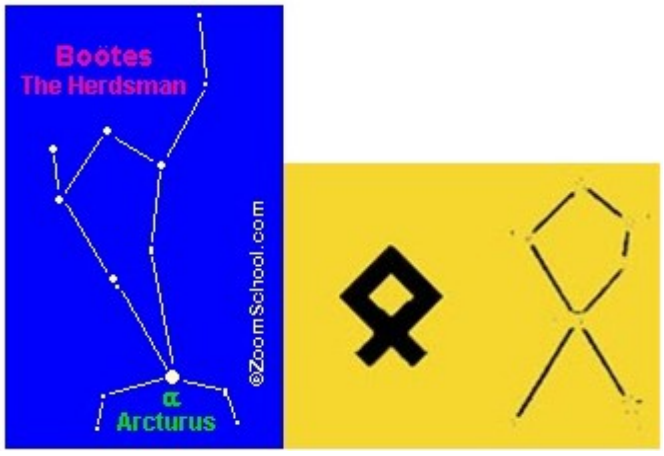
Boötes is the most ancient constellation in the sky. Indeed, it has been reconized by numerous
cultures in slightly different forms.
In one of his most popular incarnations, he is called the Hunter and, with his Hounds (Canes Venatici), he eternally circles the Bears, Ursa Major and Ursa Minor, around the North Pole. In fact, the brightest star in Boötes is Arcturus, which can be loosely translated as "Bear Guard."

Boötes is visualized as a man standing with one foot on a mountain and the other foot stepping off the mountain. This symbolizes his positioning for security and his trust in the inevitable. In one hand, he is holding a staff representing his leadership abilities. In the other hand, he holds the leashes of two hunting dogs. This suggests openness and trust in his guides. Boötes is traditionally seen as a shepherd. In the modern world, we may recognize Boötes' archetypal presence in politicians, group leaders and even people walking their dogs. Arcturus is located just above Boötes' knee.

Along with Sirius, the Pleiades and the stars of Orion, Arcturus is one of the first stars that comes to consciousness for those
exploring extraterrestrial dimensions. This star represents one of the first "doorways" that we experience as we journey in consciousness beyond the boundary of our egos.

Now please that a look at the images below; i draw some lines to unite the points that represent the stars in the tarot card, the brightest one below seems to be Arcturus./ see also the pictures of the original pattern of the constellation and see the strange similarity with the rune odal (?!)




Bootes
The Herdsman
©ZoomSchool.com
α
Arcturus

Anca,

You got right there as regards CB's Atu XIII. Thanks for the information about the goddess Kabechet. Has she to do with Kabechsenuf, the one of the 4 sons of Horus, who protects the bowels of the dead which were put into a vehicle with his form during the embalming?

Keys to understanding the Egyptian initiatory mysteries through death are the ancient texts "**The Litany of Ra**", "**Am Duat**", and maybe, to a less degree, "**The Book of the Dead**". I have the first two well translated by an expert Egyptologist (who isn't a materialist), with their transliterations and the reproduction of their original illustrations. Their study demand, however, both scholarly and magical dedication. Mostly, they demand a heart, I haven't in respect to Egypt but I intend to read them anyway to make certain parallels with what I discover along my research in the Sumerian KUR. Unlike the Sumerian inheritance, the Egyptian one is fuller, so if some scholarly educated magicians take the pains those initiatory mysteries could be restored. The Egyptians definitely had an experience beyond death, not just a "belief system". Generally this applies to all the cultures of the Bronze Age.

Kebechet is spelt in hieroglyphs as Qeb-Hwt and is also known as Khebhut, Kebehut, Qébéhout,Qebehet and Kabehchet. The name of the goddess has the root of the word "kbch" that means "to offer libations/ to purify" and of the name "wt" refering to the place of embalming.*(and appears in Anubis´ epithet "imy wt" - he who is in the place of embalming)*. Her name also resembles to the word "qebeshu", which means "cold water". As a result, her name is usually translated as "cooling water". *Kebechet was depicted as a snake, or simply as a woman with the head of a snake, although in rare instances she was pictured as an ostrich, which was representative of Ma'at.*

I found some references to Kebechet under the name "Kebehwet" - *the name is interpreted as the Celestial Serpent, from kbhw, translated 'firmament' or 'celestial waters'. Kebehwet is said to be the daughter of Anubis. The deceased king declares "I am bound for the Field of Life, the abode of Re in the firmament, I have found Kebehwet." [i]**She meets the king with four jars of some refreshing substance, cleanses him and burns incense before him***. This cleansing is said to occur "upon the causeway in the meadow," presumably a location in the sky. Kebehwet is said to "freshen your heart in your body in the house of her father Anubis," and a further connection with Anubis is to be presumed from the recurring formula "your front [or face] is that of a jackal, your hinder-parts [or midsection] are Kebehwet [or 'is that of Kebehwet']," . Kebehwet is mentioned, not by name, but simply as "daughter of Anubis" and "companion of Thoth",where she opens "the windows of the sky" to permit the king access by a ladder.

It has been suggested that a subtle allusion to Kebehwet is to be found in an incident from the Tale of Two Brothers, when the brother named Anubis places the heart of his brother Bata in a bowl of cool water to resurrect him - significance of the libation of "cool" (ḳbḥw) water.
[/i]

Now let's take Kebechsenef - he was one of the 4 sons of Horus, and is depicted as a falcon-headed mummy on the jar containing the intestines of the deceased and in the assignment of the sons of Horus to the cardinal points he is at the west. There could be a

connection between the two deities, starting from the similarities of their names/ meanings and hieroglyphic depiction of the names.
Kebechsenef - His name is variously transliterated as Kebehsennuf, Kebechsenef, Qebshenuf, Qebehsenuf or Kabexnuf, meaning "He who refreshes his brothers". His name is a combination of two words qebeh, meaning ‘libation’, ‘cool water’, or ‘refreshing liquid’ and the word senu, meaning ‘brothers’, ‘companions’, ‘flagstaffs’. The additional ‘ef’ on the end of the word adds the word ‘his’.

Image of Kebechsenef:

Qebehsenuef in fact retained everything which remained in the Shet after extraction the lungs, the liver and the spleen. He also collected the fluids (blood, lymph, ...) which flowed out at the time of the evisceration. This gave to him special links with the liquid elements relating essentially to the primordial waters (Nun) - the "humours" of Osiris - mud of the Nile.

It appears that his role was to refresh the dead person, and his name means literally "he who libates his siblings". Horus commands him, *"Come refresh my father; betake yourself to him in your name of Qebehsenuef. You have come that you may[i]* ***make coolness*** for him after you ... "[/i]

Another hint "make coolness" that connects this deity with Kebechet ("cooling water")

Libation or showering with cool water was a traditional form of worship in Ancient Egypt. There are many images of the pharaoh presenting libation to the gods. There is a sense of a dual function of cleansing and refreshing them.

Here are the names of the 2 deities written in hieroglyphs - take a look at the strong similarities between them:

Kebechsenef:

Kebechet:

Now something interesting in relation to what i wrote about death/poison:

Qebehsenuef was said to be protected by the goddess Serket. As many of the venomous creatures of Egypt could prove fatal, Serket also was considered a protector of the dead, particularly being associated with poisons and fluids causing stiffening. She was thus said to be the protector of the tents of embalmers, and of the canopic jar associated with poison—the jar of the intestine—which was deified later as Qebehsenuf, one of the Four sons of Horus.

Qebehsenuef's jar held the intestines - this organ was used in sacrificed animals, by soothsayers, to predict the future, whereas the intestines were also the victims of poison. With death by poison, the canopic jar deity was given the name Qebehsenuf meaning the poisoner.

Image: The heads of the four sons of Horus as the personifications of the Four Canopic Jars

As much as i would like to undertake an "in depth" study of the texts you mentioned Sath, for the moment i can barely find some time to learn for my entry exam to medical school and i also have a full-time job (and on this matter i guess you know how are things going in my country). It is so frustrating, because i would like to contribute more. Noc is in the same situation.

ISS,

Anca

+O+ Very illuminating discoveries Anca! Thanks for sharing. +O+

Thank you, Anca for refreshing my memory concerning Kabexnuf. I remember the 4 sons

of Horus participated in the Golden Dawn initiatory system, and though it was a pseudo-Egyptian tradition adjusted to the Qabalist doctrine used by that hermetic order, Mathers and his group have made a serious study at the time. Anyway, if I found something insightful on the matter I will share it here.

Yes, I guess how the things go everywhere during that so called "Crisis".

Hi. To introduce myself, CL, by saying that my scholarship is certainly not yet at the inspiring level I've witnessed here, I hope is fair, and not taken as merely an undue show of apologetics. Respectfully, I can see that I have a ways to go, yet wish to point out how I'm a fast learner and aim to do just that.

Still, I do have certain observations to share from a short period of research recently undertaken. This post, albeit made in relative haste, aims to help one differentiate between Ancient Egyptian gods and demons, and thus hopefully it will shine some light on their perception for those yet unfamiliar. If anyone so capable finds it possible to elucidate beyond what's written, supplying relevant dates or adjusting any oversights, please feel free to make this post better for your doing so.

"Indeed, the practice of magic and the conceptualisation of personified demonic agents are central to the Egyptian understanding of the workings of the world from the very continuation of the cosmos itself down to the vicissitudes of existence faced by individuals. In particular, the broader practice of magic and articulation of the involvement of demonic agency form one of the crucial links in Ancient Egypt between individual existence on the human level and the level of nature or the cosmos, the realm of the gods.

"Unlike, though, the explicit recognition of the term demon in the ancient Greek language and religion, as the intermediary between god and mortals, the majority of the demonic names in the Egyptian literature do not possess an apparent ontological essence, or a clearly defined denotation. Their characteristics and role depended momentously on the verbal and performative ritual environment they were part of. The relation between the name of a demon and its cosmic-natural personification is not contradictory as it may seem, but it is closely interwoven in a well established ritual framework of words and actions."

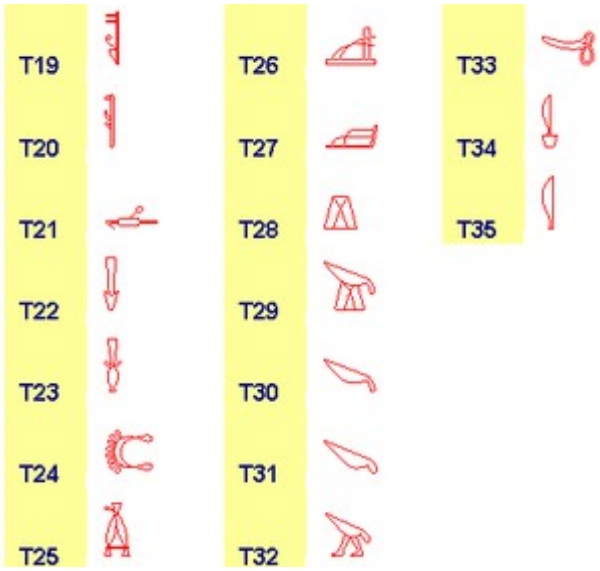
Ancient Egyptian Demonology: Studies on the Boundaries between the Demonic and the Divine in Egyptian Magic

"Beware of Gods Carrying Daggers: On the Demons of Ancient Egypt"

"In Middle Egyptian language different words often have similar spellings, and are distinguished by a small pictogram known as a determinative - hence sometimes the only way to distinguish gods from "demons" is whether they are shown with knife determinative rather than the standard signifier of divinity the falcon or serpent." -Dr. H. Te Velde

Determinatives:
Determinatives or semagrams (semantic symbols specifying meaning) are placed at the end of a word.
http://en.wikipedia.org/wiki/Egyptian_hieroglyphs#Determinatives

T Section - War, Hunt and Butcher Shop
35 hieroglyphics are found in group T, whose signs have all to do with the killing and catching of animals (and persons), or some thing.



T30 Determinative for knife (ds), sharply, cut off (damage), cut, abbreviation for knife (dmt)
http://en.wikipedia.org/wiki/List_of_hieroglyphs/german-Gardiner-list-translated

An example of determinative usage could be a word of two symbols - minding how there were no vowels - such as the word "BK". Is that to be pronounced now as "BAK", "BOK", "BUK", or etc...? Each pronunciation would produce a separate and unique meaning. The determinative then was a clue which helped the reader to fill in the blanks, so to speak. Suppose for a moment that there was a jug determinative at the end of BK; the jug symbolically referring by context to BAK's meaning which is a water-measure. Suppose the symbol behind "BK" was this one instead: , for youth and children; a symbol that calls to mind Hoor-Paar-Kraat. Let's call this word, "BOK." Supposing also that "BOK" meant "beautiful people", then this particular determinative would give context to define the meaning as "young beautiful people", thus forming the hint one needs in order to get from points A to B while reading, so to speak. These are purely arbitrarily created examples, but you get the point by my using them. And you do.

So moving on and away from any possible digression into language, the dagger clue or determinitive, as well as the same symbol used in statues and in paintings is pretty much one of the only solid distinguishers between what are to be referred to as the divine, and those figures who are likewise referred to as demonic in nature, comparatively.

And just what is a demon? As noted, it's tough to objectively lay that down. Beyond cases such as the demonization of Seth - who'd fought with Ra against Apep - being a perhaps more political outcome than anything in his instance, a person can notice the problem between forming such a definition in any time period is that good and evil is always entirely subjective. Evil is a label of perception and judgement, changing as we change; where what was once horrid and unacceptable 50 years ago can transform into a matter of good clean family fun today.

The problem defining demons today, which often sees us skewing past perceptions as has been noted elsewhere on site, stems from the perception in dualism of light and dark forces, good forces and evil demons. And for how long was Nebt-Het, lovely twin sister of Aset, overlooked by history and thereby forgotten in worship, merely for sake of being a dark lady similarly to the often misunderstood Bastet; being another dark lady in my experience, and not the timid purring housecat of her typical contemporary portrayal. This, what I claim of knife-wielding Bastet, I feel is true also because of how the Ancient Egyptians' cats were truly closer to being wild cats rather than anything we might know of as the domesticated cats of today. So to me this says that it's often hard to escape certain facets I've just explained; modern "reality tunnels", if you will. What's worse for us is that certain of these demons of Ancient Egypt can also rightfully be called gods as well.

Bastet slaying Apep

So in terms of subjectivity as a skewing factor in making such determinations, I think it was Terrence McKenna who said that "good is wearing a spacesuit on the moon; evil is wearing that same suit on a trek across the desert." And let us not forget that the neighbor's God was so often your homeland's devil. Perhaps amongst the 72 Solomonic so-called demons, this could be evident in specimens therein like Astaroth and Bael, for example. And digressing slightly to bolster my point, let us not gloss over the fact that in the bible, there's a rebel angel which kills no one, spreads knowledge and wisdom and enlightenment to Mankind, yet is considered wholly evil. This, while a being known as absolute good not only is said to have slaughtered whole cities of souls at his behest, but is said to have also commanded his people to take prisoners of virgins, and to butcher all else: man, woman, and children. When the women and children were spared in that case, Yahweh's people were punished with plagues to boot. So in any place between then and now we're going to find confusion where primarily malevolent and benevolent forces exist, and Ancient Egypt is no exception. Dark and demonic beings can do great good things.

Beyond value judgments we come to the core feature of the demonic; their malevolence. There are exceptions I know of in demonalotry, such as Verrine, demon of health and healing, and perhaps there are similar cases in Egypt as well, but exceptions do not make or break a rule. The primary difference between malevolent natured entities in general beyond just their malevolence then, is a sorting by whether they are willing to work with Man, or whether they're largely unfriendly towards man, let alone being hateful towards even their own cursed existences in some cases, and so those latter demons would work against mankind. One would assume it's far easier to label those latter types of demon as "evil."

But we meet another problem in distinction as I formerly began to mention. Clearly divine entities like the stern Sekhmet, a protector and dark creation of Ra, who can often still be quite warm and nurturing to her followers, has been known via mythology to slay nearly much of mankind in Her example. That slaughter was passed through what I only assume were plagues of retribution sent in the name of Ra which led to awakening within her an utterly malevolent bloodlust that not even Ra himself could directly quell. Additionally where malevolent action is concerned she's said to oversee the punishments meted out to the damned who have died and gone to the "place of destruction." There is also the more beneficent mention of Sekhmet avenging her followers and of healing diseases as she is wont to do as well. So it's not to say that being capable of malevolence itself is what makes an Egyptian entity classified as a "demon". There is room for perception in one's definition, from the roles filled by demonic guards and the nightmares of the netherworld even up to household helpers.

Goddess Sekhmet

Looking back for more examples of Ancient Egyptian demonology, we can see there are lesser deities that are demons of disease, there are grander demons of chaos like Apep, encircling the world, working with Sek & Mot, who assisted him in his assaults upon the The Barque of Million Years as it sailed across the sky, threatening to plunge Man into darkness forever. There were demons who attacked babies, women, Seth's sebau fiends (devil-men, and enemies of Osiris; murderous to Man), demons recruited from the ranks of those souls devoured by Ammut and thereby cast into the outer darkness into non-existence, and who generally all threatened the machine of Egypt's civilization with the imposition of chaos in one manner of perception or another, save in the latter-most example alone.

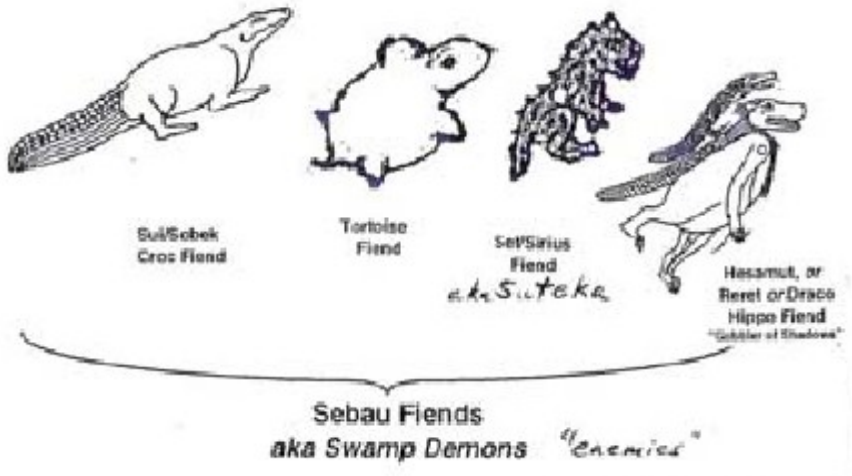


Illustration of Sebau Fiends

Returning to the specific theme of this post, I make offering of an example of a certain figure we can call an AE demon; one of the deities seen on the walls of the Tausert tomb who are altogether seen threatening people in death with knives. Even Apep is often seen with knives, let alone how the knives are stuck in him.

Additionally, in the Valley of the Kings, there are examples of demonic protectors. And I quote, *"In the Valley of the Kings, twelve pylons or gates were commonly a part of the theme of funerary text, such as the Book of Gates, inscribed upon the walls of royal tombs of the New Kingdom. Though depicted as architectural features, each of these gates was named as a goddess and protected by a fire-spitting serpent as well as its own guardian deity. For example, the fifth gate was called 'she of duration' and its serpent was named 'flame-eyed'. Its resident deity was 'true of heart'."*

Moving on to pylon 11, the 11th gate, it was the gate of "Gods who carry the blazing light and baboons of sunrise." It's realm was the area just directly before the breaking of dawn. It's guardian is a red-faced baboon-headed monster, replete with blue wig, who is wielding green knives. It's worth noting that the color red, as with Seth's eyes and hair, is often a color denoting the characteristic of malevolence in particular.

In regard to that same demon-baboon, and the pillar, the name of this "lady"

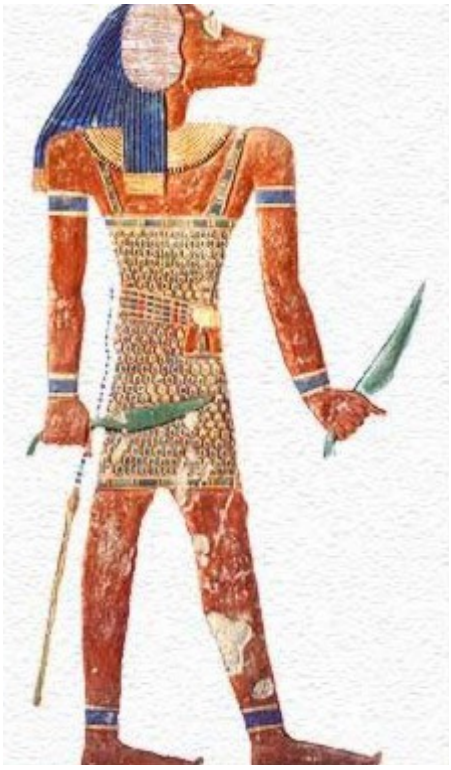
herein described is:

"'She that reneweth her knives, that burneth her enemies (fiends) with fire, the divine mistress (two dets.) of every sebkhet (pylon), the lady that is ac-claimed on the day of hearing of faults (sedem ati) is the name Peft-akhu-f (fiery dart of his altars ?), is the name of the god that keeps the door.'"
''I prepare the wrapping for the dead."
"The name of the demon as spelled beside his head is Pefes-akhu-f : pefes (with det. of flame) being used of the wound which Seti caused in the eye of Horus."

http://ww w.ebooksread.com/authors-eng/coli...

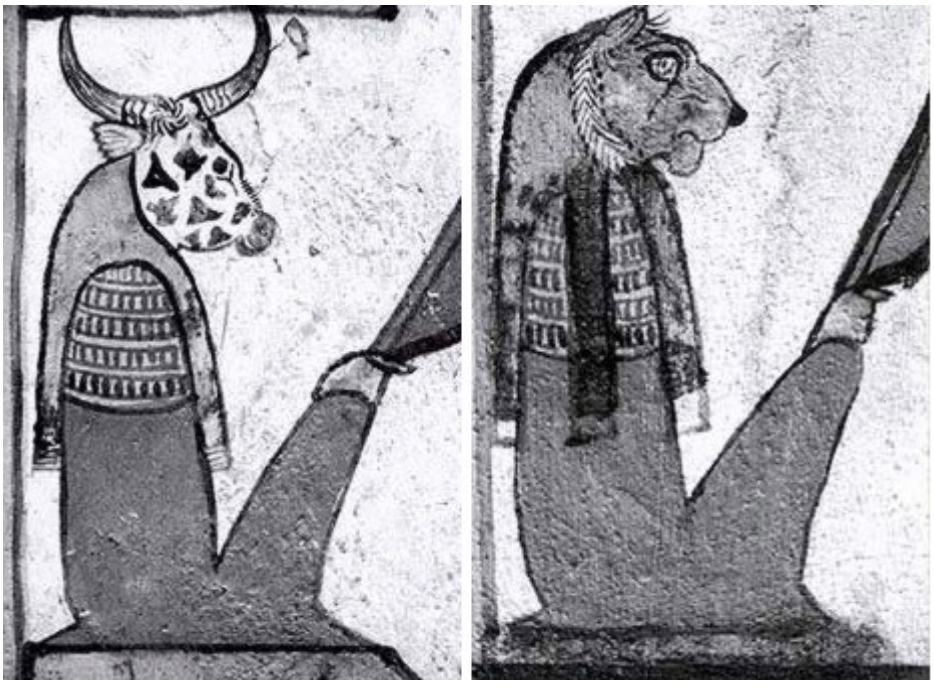
Here to follow is a reference to the beliefs about and perception of those aforementioned disease causing demons:
On Illness: *"Unlike the injuries caused by accidents or fighting, which were dealt with by the zwn.w (sunu),[37] or scorpion stings and snake bites for which the xrp srqt (kherep serqet) [37], the exorcist of Serqet [ie, a physician-priest], knew the appropriate spells and remedies, illnesses and their causes were [comparatively] mysterious. The Egyptians explained them as the work of the gods, caused by the presence of evil spirits or their poisons, and cleansing the body was the way to rid the body of their influence. Incantations, prayers to the gods - above all to Sekhmet [9] the goddess of healing, curses, and threats, often accompanied by the injection of nasty smelling and tasting medicines into the various bodily orifices, were hoped to prove effective."*

Minor Deities of the Underworld:



The demonic guardian of the eleventh gate of the Domain of Osiris, Pefes-akhu-f

More knife wielding demon-god guards of the underworld:



But let's move on to the more clearly benevolent who have been labeled demonic, including those who *unlike* Apep who was worshipped against if anything, have even over time seen their own cults, widespread recognition, and active household worship; entities like Bes and Taweret.

Now, first we have Bes, a mischevious but helpful dwarf demon of war, a patron of childbirth, and of the household, and one was also associated with sexuality, humour, music and dancing. Despite being a ferocious demon, Bes is said to be worshipped somewhat unofficially as one of the most popular Gods in Ancient Egypt. With idea of the birthing of spirit into the realm of matter in mind, it might be illuminating to note that in Liber Samekh, Crowley refers to the HGA as Bes, as Bes being "the truth in matter". This identification is weighed conversely against Apophis (Apep), who is said to represent the truth hidden within motion.

But in terms of Bes's malevolence, it's said that Bes is such a powerful fighter that he was able to strangle bears, lions and snakes to death, and with his bare hands. Likewise, and comparatively to such destructive behavior, whenever a baby was said to smile and laugh for no clearly explainable reason it was said that Bes (or "Bisu") was making funny faces at it.
http://www.ancientegyptonline.co.uk/bes.html

Then we have certain similar beings like Taweret: Great Goddess Demoness of Childbirth, Rebirth, Protection, and of the inauspicious Northern Sky. This entity is also related to fertility via the annual inundation of the nile, and later is related to Sobek who is even interpreted as being seated upon her back. Sobek himself is related to the produce of the nile river and the fertility it provides. Like Bes, Taweret is a fierce and deadly demonic natured fighter, and with that, also a protector of women and children above all. She is composed of lion arms and legs, hippo belly, and crocodile head and tail. "All three animals were regarded as fierce creatures who would kill to protect their young", as the British Museum Glossary points out. Indeed all of her symbolism is related to man-killing animals, and as such her nature is inescapably demonic despite her helpful bent. In relation to maternity, part of Taweret's symbolism - for sake of elucidation - draws on the female hippo. Hippos, which kill more people in Africa than any other wild animal by far, were seen as fiercely protective of their young rather than territoriality violent like the males.

Relating back to the topic of "gods with knives", wikipedia says, "As a protector, she often was shown with one arm resting on the sa symbol, which symbolized protection, and on occasion she carried an ankh, the symbol of life, *or a [ivory] knife,* which would be used to threaten evil spirits." This protective nature enabled the Goddess Demoness to become quite popular in her prime as did Bes. To illustrate how revered she was, there were even blessed jugs of Taweret's form that were made - the spout located in the nipple - which would hopefully endow the poured drink with her powers. It can be seen then that like Bes, this demoness was a trusted and respected member of the household, far and wide.

In closing, hopefully I've painted a reasonably clear picture about demons in Ancient Egypt, and have provided certain ways to identify them, as well as showing the difference between demons then, and demons as we know them today. This is true despite the relevant comments made about how Ancient Egyptian culture certainly has infected the magian world via monotheistic Atenism, and through ideas like those closely resembling a "sinner" being sent to hell. And lastly in this closing of mine, I briefly wanted to relate the animal symbolism of the gods to a comment made by an earlier poster with the handle "starcrossed". It's true that the Ancient Egyptians studied consciousness and nature very closely and drew certain parallels accordingly. John Albert Wilson points out in one of his books that the earlier Gods were possibly not truly animal headed or embodied as such at all, but may have been merely wearing appropriately symbolic animal masks or even were decapitated. Just thought that might be found interesting in the same vein since I've discussed gods with animal symbolism not long ago, myself.

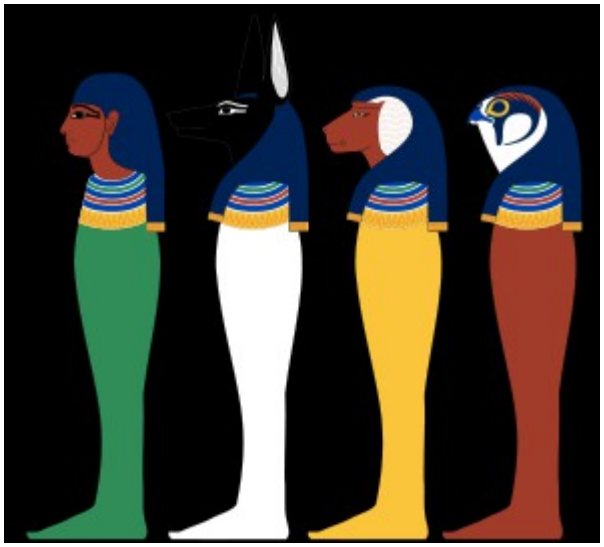
ISS,
Corde Leopardus

On the so called Canopy gods again, or the 4 sons of Horus:

The use of the 4 sons of Horus in the initiatory ceremonies of the hermetic order of Golden Dawn is only one of the examples of bending an authentic tradition like the Egyptian one to the service of the Magian occult agenda - to adjust all the ancient traditions to the "universalism" of the Qabalah, especially to the so called "Tree of Life" with its 10 sephiroth and the 4-lettered name of Yahweh - YHVH containing the 4 elements, and their reconcilement with humanity by adding the Hebrew letter **shin** symbolizing the spirit to become Yeheshuah "the Saviour".

The members of that occult society regarded themselves as successors of the Rosicrucian tradition and were some of the prominent thinkers of their time (the end of the 19th century). Amongst them was Aleister Crowley who later broke with that traditon and prophesied a New Aeon in 1904 but kept to the same Qabalistic "universalism" in respect to the Egyptian symbolism he used throughout his occult career.

Now the G.'.D.'. attribution of the 4 sons of Horus to the respective inner organs of the human body is totaly distorted compared to the original Egyptian tradition - in order to fit the 4 cherubim of the Qabalistic "universalism" .



The original Egyptian attributions of the 4 sons of Horus are as follows. Their names are according to "*The Religion of Ancient Egypt*" by the egyptologist Theodor Lekov. The Egyptian language has no vowels like the most Semitic languages (though the Egyptians weren't Semites) so the scholars put the vowels according to their own understanding.

Duamutef, the jackal-headed one - protects the stomach; stands in the East, which is guarded by the goddess Neith.

Kabechsenuf (also **Qebehsenuef**), the falcon-headed one - protects the intestines; stands in the West, which is guarded by the goddess Selkit/Serket, the one crowned by a scorpion.

Hapi, the baboon-headed one - protects the lungs; stands in the North, which is guarded by the goddess Nephthys.

Amseti (others give **Imsety**), the human-headed one - protects the liver; stands in the South, which is guarded by the goddess Isis.

Note their combination - the stomach as an organ accepting the food is set in the east, while the intestines as an organ cleaning the food scraps is set in the west. The lungs as an organ accepting the air in the north, and the liver as an organ cleaning the blood in the south. The one couple is accepting, while the other is rejecting.

Hi Leopardus, seems we have written simultaneously in the Egyptian thread. Maybe it also needs subthreads. What you wrote is interesting and well said. I'm not very competent about Egypt but try to study it parallely with Sumer whereto is my true affinity. I'm interested in all what could be classified as Bronze Age cultures since I would like to sense the magical aeon behind them, an aeon wherein the human emotionality still seems healthy while contacting the numinous.

By the way, I think Amenhotep IV's monotheistic "Atenism" in the 14th century BCE was mostly an attempt to fortify the royal ideology which was in a crisis during the New Kingdom period (1580 - 1085 BCE) when the pharaoh wasn't already the absolute mediator between the numinous and the people. Seems that the Egyptian rule has always been too centralized. During the New Kingdom there appeared the concept of the personal devotion while in Sumer the concept of the personal deity was always the case though there are scholars who claim that concept wasn't earlier than the 2nd millennium BCE.

+O+ Welcome also to the forum, Leo. A great first post building nicely on our existing study of demons and gods and the slow evolution toward dualism that their representations marched toward. I look forward to reading more.

@ Sath - During the New Kingdom there appeared the concept of the personal devotion while in Sumer the concept of the personal deity was always the case though there are scholars who claim that concept wasn't earlier than the 2nd millennium BCE.

What was the evidence those scholars gave that the evidence indicated the concept wasn't earlier than the 2nd millenium BCE? By personal deity do you

mean each Sumerian had a deity of their own - and personal devotion that the Deity had become detached - an object of group or collective worship?

What was the evidence those scholars gave that the evidence indicated the concept wasn't earlier than the 2nd millenium BCE? By personal deity do you mean each Sumerian had a deity of their own - and personal devotion that the Deity had become detached - an object of group or collective worship?[/quote]

Mainly textual evidences as regards Mesopotamia because it was the Babylonians in the second millennium BCE who mainly spoke about personal deities but now there are more textual evidences and they are accessible to more explorers than they were during the time of Jacobsen, so one can see that the original concept was Sumerian still from the 3d millennium BCE -something unthinkable in the totalitarian Egypt where the pharaoh was the only mediator between the numinous and the people. The pharaoh was **hemu** (the flesh) of Ra and the people were **hemu**(the flesh) of the pharaoh - it was the case till the New Kingdom period which started in the middle of the 2nd millennium BCE. The old royal ideology was still in power since Egypt was the most conservative civilization in the antiquity but a new concept of personal devotion started to appear - for examle all the owners of tombs started to regard themselves as Osiris after their death while before it was a privilege of the pharaoh only.

I suppose the Sumero-Akkadian concept of the personal deity was based mainly on the myth of the self-sacrifice of the rebellious deity that the divine race might be freed from the ungrateful labour on the creation, so humanity was created by the blood of that deity to work instead of the gods and received as a compensation the personal **lamma** and the immortal **gidim**.

Hi Leopardus,

Hey there. Nice to meet you. And please let me thank you and RA so far, both, for your welcoming of me to the forum. That in mind, as I post additional things, you can feel free to just call me "Leo" or "CL" if you'd like. But leopardus works too after all. That's fine.

Quote:

seems we have written simultaneously in the Egyptian thread.

Yeah, so it seems. Your post was illuminating in certain ways I found to be personally useful given my past interests in that order. For more insight on what was written I'd dug out the Z paper corresponding to your post, and in the past, not having critically analyzed this bit as you have, I presently found the GD attributes to be more mangled than merely distorted as you'd said.

Quote:

> Maybe it also needs subthreads.

From the time I was a child, Ancient Egypt; it's mysteries, and it's spirituality had fascinated me. I recall being kicked out of the Museum of Natural History in NYC as a child for hugging a Goddess Statue there, even. Of all the pantheons I've worked with that one the most, and particularly with its darker gods. So I would hope there're more postings to be made and read, and if it would help to clear things up in the process, then I certainly couldn't frown on the thought of subthreads; reading your suggestion.

Quote:

> What you wrote is interesting and well said.

Why thank you. I'd felt I had to post something, and trying my best in a limited span of time, I'm glad it's been well received up until now.

Quote:

> I'm not very competent about Egypt

At the risk of assumed flattery on my behalf, you could have fooled me. Or perhaps my own competence is what needs building up, not having focused on scholarly pursuits much over the years. I'd much rather it be the case that you're just being humble. heh In any event I can only wonder for now what the extent of your knowledge of Sumer is like in similar regards to the esoteric, as I look forward to learning what you and the others have to share about it.

Quote:

> but try to study it parallely with Sumer whereto is my true affinity.

Only if I can, if I were to ask you "How did you find that out?", then what do you think you'd want to say? Did you always know from the start? For me, while my affinity lies in Ancient Egypt if anywhere, I'd always had an unspoken aversion to Sumer that I'm just recently getting over.

Quote:

> I'm interested in all what could be classified as Bronze Age cultures since I would like to sense the magical aeon behind them, an aeon wherein the human emotionality still seems healthy while contacting the numinous.

Yes. From what I do know of things then, it all seems very right brained; very intuitive and feeling based in the perception of things which is important in magical work. It's also interesting that the heart was claimed to be the seat of emotion when seldom does emotion not affect the heart and breathing of a person. Then again, there are the heart and solar plexus chakras to consider. Would you already have been aware that emotions flow through your energy bodies in waves, likely originating in those places if I were to give you an example to try out which allows people to experience this concept for themselves? You can even do some cool stuff with it that borders on being called magick, also. But only if you could become curious about it for a moment with me....

Quote:

> By the way, I think Amenhotep IV's monotheistic "Atenism" in the 14th century BCE was mostly an attempt to fortify the royal ideology which was in a crisis during the New Kingdom period (1580 - 1085 BCE)

Ahh. Okay. Now I'm not nearly as savvy on my history as others on here as I've explained, but what you say brings to mind by recollection these certain documentaries. In them it was noted how there was a rise in power of the Priests of Amun at the time. What you suggest - being threatened - could explain his divorce from the city, and it's priests, and also the opening up of places to be worshipped, himself, as a living god in order to preserve pharaonic power.

It wouldn't be hard to imagine that religion - a word essentially translating to "yoke" - could be used for political power in that way. I'm not extremely knowledgeable about Constantine's rule as a Christian Emperor, but it seems he also did something similar perhaps. Part of me also wonders if Atenism wasn't truly contrived maliciously, but rather the answer might have come to him in the form of meditation on a solution. I mean, He took some big risks and paid dearly for them in the end. That must have taken some manner of faith to pull off. But that's just a thought made in speculation which could very well leave you "mostly right" just as you yourself had stated.

Quote:

> During the New Kingdom there appeared the concept of the personal devotion while in Sumer the concept of the personal deity was always the case though there are scholars who claim that concept wasn't earlier than the 2nd millennium BCE.

Hm. Do you mean personal devotion as in devotion to the gods without the intercession of the priesthood? Or also as taking a matron or patron deity upon yourself and doing the same? I recall in numerous TV series hearing how the priests were said to be like extortionists whom one needed in order to do anything. Just curious...

Hello Leo and welcome among us.
Your contribution to our study is much appreciated and I hope we will have fruitful exchanges.

ISS,

Anca

Re: Egyptian Studies
« Reply #18 on Dec 13, 2011, 2:38am »

Dec 13, 2011, 2:20am, Anca & Noc wrote:

> Hello Leo and welcome among us.

Hey, Anca. Thank you for taking a moment to introduce yourself, and please know that it's truly an honor to be welcomed into such esteemed company by you and the rest. Reading the posts I have I'm already finding myself inspired to do more and go farther.

Quote:

> Your contribution to our study is much appreciated and I hope we will have fruitful exchanges.

To the former; be assured that I'll do my best. To the latter; "Cheers!"

ISS,
Leo

Leo (and whom it may concern)

My affinity to Sumer is comparatively recent and in result of a sudden channelling - to find much there for myself. It takes years to certain students to get there where I am, but on the other hand, I have no pretence of any scholarship.

Some of the Temple of Them came to the insight that it would be useful for us as sorcerers to investigate the pre-rational Bronze Age when humanity thought via the heart. Magic is done via the heart rather than via the head. The Bronze Age is investigated by the present epoch of the dominating head and a lot of factology is accumulated but the scholars lack true understanding and usually project their unconscious biases while interpreting the accumulated factology. On the other hand, the occultists satisfy themselves with superficial popular views of the antiquity being not able of true research because of their laziness.

Egypt is fascinating indeed. Its imagery is far subtler than that of Mesopotamia, or than what survived of Mesopotamia. The popular viewers usually call

"Sumerian" the crude Assyrian style. Though I'm interested in studying Egypt in parallel with Sumer, I have no heart for its abstractionism and totalitarianism. The Egyptian tradition is dead but comparatively preserved while the Sumerian one is dead and fragmented as well. Our study of them is a kind of necromancy.

Well Egyptian style survived relatively unchanged almost 3 millennia thanksgiving to the Egyptian conservatism, totalitarianism, and geographical isolation. There were no lords in Egypt - all were servants, the pharaoh served the central deity being part of it and the people served the pharaoh being part of him. Everything was a part of the whole. The personal well-being depended on one's obedience to the pharaoh only - the central representative of the cosmic order of **maat** translated as the principle of truth. There were concepts of everything - a whole system of knowledge strictly guarded by the priesthood. Many scholars regard the Egyptian religion as monotheistic with the many gods being only aspects of the only One. Yet it was neither a religion, nor was it monotheistic in the sense of the modern Magian projections made onto it.

As humans were regarded only the people of Khem - the true name of Egypt which meant Black Soil, the fertile valley of the Nile. The other peoples, the non-Egyptian ones were called by their own names but not regarded as humans. The wars of Egypt were justified wars of imposing the cosmic order on the chaos of the foreign lands. The Egyptian pharaohs NEVER admitted any defeat - even when the Hittites showed them they weren't the masters of the ANE in the battle of Kadesh in 1296 BCE, Ramesses II regarded himself as a victor, and despite of his desperate cries for help to Seth in the most critical moment of the battle, later he wrote:

"...I was before them like Seth in his monument. I found the mass of chariots in whose midst I was, scattering them before my horses..."

There are many common elements between the Egyptian and the Sumerian cultures - they shared the same aeon after all, yet the differences seem more than the similarities. Egypt was unified most of the time with some temporary periods of chaos and crises while Sumer was unified once only and that for a century during its 1500 years old history - the half of the Egyptian one. The Sumerian individualism (on the present point of view) and thus separatism as well as the vulnerable geography of Mesopotamia made no lasting empire. Yet the ONA's aeonics has qualified the Bronze Age as the "Sumerian Aeon" and the Sumerian civilization itself as an "aeonic" civilization. I'm very far from accepting the ONA paradigm as a dogma but it's one of the points I do strongly agree with.

In the moment I investigate the common element between both cultures, but as I told you I'm interested in all Bronze Age cultures known to me - in the Hittite one, in the Crete-Minoan one, in the Harappan one (the Indus Valley), and, though far later in the linear historic time, in the Mesoamerican ones who lived in their Bronze Age when the Spaniards came. As I told you I seek understanding of

the magical aeon behind all of them. Once restored the vision of this aeon may help us in winning the battle for this one

Once restored the vision of this aeon may help us in winning the battle for this one

+O+ YES. Feel free to open new threads on the aforementioned cultures. THEM is a creature with many thousands of tentacles. +O+

Re: Egyptian Studies
« Reply #22 on Dec 20, 2011, 4:47pm »

Nov 9, 2011, 11:06pm, RA [Red] wrote:

> +O+ @ *+ - is this tradition of the weighing of the heart Native to Egypt - or did they inherit it? Was it copied by successive cultures?

Hm. Well, I've spent this morning browsing through some ancient history on the account of Mogg Morgan's email response to me. In it He said there's a problematic realization to be made when it comes to decidedly knowing "what is what" with any finality in terms of origins. The Cult of Osiris - to which the weighing of the heart is related - can be traced back to the city of Abydos, and unfortunately for us is ancient, ancient, ancient.

This marked degree of agedness presents a problem in that much of his early history is lost. Today I've read that it's even speculated that Osiris may originally have been a *panther goddess.* Whether true or not, it just goes to show you my earlier point. Yeah?

So it's quite possible that the weighing of the heart is derived from even more archaic and forgotten AE burial rites which included dismemberment of the corpse. The other possibility is that it was added in during the reign of Ptolemy, as both Isis and Osiris had several things changed and amended at this time involving and reflecting back upon the Greek gods. In any case, it seems the ceremony of the weighing of the heart is exclusively "AE" despite what may or may not have influenced it.

Rounding this post off, I have seen recommended Plutarch's De Iside et Osiride as a worthy text to piece through, though I've also read that a thousand years before it was written a fair portion Osiris's history was lost already.

+O+ Obviously a wise and cautious path to take - but it does seem to have crippled and frozen a lot of researchers - Steve Farmer is loathe to even give me a definite on anything or offer sites of interest, dates, or anything... and many others I've spoken seem to be reverentially proud [religiously so] of being so cautious too.

As sorcerers, we will need to do the best we can to fill in missing gaps our way [emotional intelligence] rather than hoping these scholars terrified of giving wrong information will offer anything really useful up....

What is still left are many clues and a steady trail of a development of concept - which we should have successfully begun to narrow by the close of 2012 say. Building scaffolding of a sort across multiple Eras and around mysteries such as Abydos - finding what we can about the cultures that came before and after can help us to determine more closely the origin of and potentially involved elements of various cults and centres of worship. That is my hope, anyway. +O+

+O+ Apparently, a chap named Lepsius who explored and mapped most of what was in Egypt wrote an excellent book on his findings also. I haven't had time to locate it in English yet.

But it was Auguste Mariette the first director of the Cairo Museum credited with the excavation and epoch-making discoveries in the country. +O+

+O+ This seems a neat site to explore the Pyramid Texts found at Unas at Sakkarah - invaluable for the study of early development of egyptian religious ideas +O+

http://www.pyramidtextsonline.com/

+O+ Apparently, a chap named Lepsius who explored and mapped most of what was in Egypt wrote an excellent book on his findings also. I haven't had time to locate it in English yet.

I see. "Richard Karl Lepsius". He certainly looks like a jovial old fellow in that portrait of his, doesn't he. So is this work you're talking about entitled "Monuments from Egypt and Ethiopia"?

+O+ HAIL TO THEM for 2012!

Jan 1st. +O+ I look forward, very forward to a new years work and building on our foundations already lain down, with all of you - and maybe more besides as the years marches on.

I've been busily researching Sumer as usual and working my way through mroe of the textbooks in the BL - in particular, I am now working my way through the Sumer section of the Cambridge 1932 book - a superb reference that still possessed a charming honesty and demarcation of races in casual conversation before the WW2 debacle made it politically incorrect. I found the authors comments on Semitism very refreshing, very rewarding and very true. There is also a great section on the Hyksos - which I believe you were wondering about earlier in another post somewhere Ushumgal.

But I found a very interesting thing in the same book, in the Egyptian section - which I explored and read rather than go straight to Sumer so as to have a better idea all around of this Culture.

In short - I do not like the Egyptians... they are impressive, very, but I've never felt a connection. Having read more about them I think I have identified that it is because they do not have any depth to their philosophies and are fond of patching two mis-matched forms together no matter how abrasive. But it's merely my opinion and my sentiments - my opinion bears little impact on others appreciation or the other elements of this vast culture that are of interest and maybe, use.

Also - I have found that the Egyptians had a very marked Magian attribute - in brief, they had a form of Sin and a special practice of absolving themselves of responsibility for their actions very similar to the Church. Leo - do you know anything about this practice? It's called HIKE.

I've detailed it below:

"The Petrograd papyrus., above quoted, tells us that 'God (i.e. the sun-god) made for men spells of hike as a weapon to ward off (evil) happenings/ And the Egyptians had not failed to make use of the gift. In the Pyramid Texts we find certain utterances which are to be used by the dead king as a means of propitiating unfavourable beings in the next world. This principle of the efficacy of certain words for certain purposes is inherent in Egyptian thought and is undoubtedly based on the conception of hike. Such an immensely important part did this play that any attempt to interpret Egyptian life and thought without making allowance for it would be worthless.

To suppose that hike was a pathological excrescence on the body of Egyptian religion, that it was, as it were, religion gone wrong/ does not cover the facts. To the Egyptian all acts of whatsoever nature came under one of two categories, ordinary acts or hike. Ordinary acts are those in which purely natural means were used.

When, however, these natural means, such as prayer, request, entreaty, failed to obtain the required favour from another being or thing there still remained Hike; a form of coercion which required some special marvellous knowledge to perform. One of its commonest forms consisted in the pronouncement of a particular group of words in a particular way, often to the accompaniment of a prescribed action* On this, as will be seen later, the whole of Egyptian medicine is based.
The action of Hike was not limited to relations between men and men or between men and things. We have already seen that the Egyptian regarded men, gods, and dead as merely three

species of a single genus, both gods and dead being subject to the same physical wants as men, though somehow in a less tangible sense.

Now gods and dead were of course approachable by men through what we have termed natural means; but they were, like men, also amenable to that particular kind offorce majeure which the Egyptians called teke> a power which, incidentally, they were by no means averse from using themselves, as Egyptian myth amply testifies. Nay more, since gods and dead were removed from direct contact with the living, what more natural than that men should come to regard Hike as a much more potent and certain means of persuading them than ordinary prayer or request ?

If this be the case, it would explain, as nothing else seems to do, why nearly all communication with gods and dead took the form of ritual, of words to be recited in a prescribed way and acts to be done in a prescribed form. In this way we avoid any antithesis between religion and hike^ and we see that any act, secular or religious, may be regarded either as purely natural or as partaking in a greater or less degree of hike. See p. 209.
If this interpretation be correct, all ritual is of the nature of hike, which is in accordance with the fact that the spells used by men for the purposes of self-protection, production, prognostic and cursing are similar in form to the ritual of the temple and the tomb, and that spells are not infrequently transferred from the purely human sphere to the religious or funerary. The significance of this belief in hike from the ethical point of view is enormous.

Why trouble to follow the painful path of virtue, except insofar as purely mundane considerations made it advisable, if all could be made right with the gods by merely knowing the correct words to be said on arrival in the next world and the right way to say them?

+O+ This particular ethical absolvement of one's non-virtuous actions merely by correct recitation of certain phrases is of a very curiously similar nature to the absolving of ones sins through the Catholic Church.
A rather ingenious way to sanctify acting like a cunt in life and relieving any guilt afterwards of ones actions and a most definite Magian trait. I am surprised to see this concept in Egypt - but there it is. +O+

"Absolution is an integral part of the Sacrament of Penance, in Roman Catholicism. The penitent makes a sacramental confession of all mortal sins to a priest and prays an
act of contrition. The priest then assigns a penance and imparts absolution in the name
of the Trinity, on behalf of Christ Himself, using a fixed sacramental formula: Dominus noster Jesus Christus te absolvat; et ego auctoritate ipsius te absolvo ab

omni
vinculo excommunicationis (suspensionis) et interdicti in quantum possum et tu indiges.
Deinde, ego te absolvo a peccatis tuis in nomine Patris, et Filii, + et Spiritus Sancti.
Amen.
May our Lord Jesus Christ absolve you; and by His authority I absolve you from every bond
of excommunication (suspension) and interdict, so far as my power allows and your needs
require. [making the Sign of the Cross:] Thereupon, I absolve you from your sins in the
name of the Father, and of the Son, and of the Holy Ghost. Amen.
The essential part of the formula (the words which must be said for the absolution – and
the entire Sacrament of Penance – to take effect, or, in Church law terms, be
"sacramentally valid") are: "I absolve you from your sins". Absolution of sins most
importantly forgives sins (and, when done before death, ensures one dies in a "state of
grace", able to eventually enter heaven); but it also allows the valid and non-sinful
reception of the sacraments (especially the Eucharist at Mass), the lawful exercise of
ecclesiastical offices and ministries by laity or clerics, and full participation in the life of the Church. However, for certain especially grave sins to be forgiven and for the accompanying Church penalties to be lifted, there are formal processes which must
take place along with the absolution, which must then be given (depending on the
seriousness of the type of sin) either by the Pope (through the Apostolic Penitentiary),
the local Bishop, or a priest authorized by the Bishop.

+O+ This would re-raise my former suspicions about Egypt being a Magian-infected culture, not necessarily infected though - perhaps innate. There is definite interaction with the Semites - the Hyksos for instance overran and ruled Egypt for instance - but it appears Hike was occurring well before this and in the earliest Dynasties. More information on the birth or necessity for this concept can probably be found somewhere between the Sumerian and Egpytian eras. I will keep looking - but these are good markers to help Narrow down the Roots of the Distortion. +O+

+O+ Also - I found an interesting reference to Personal Deitism. I'll post it in the Sumer board threads. +O+

I don't understand the meaning of 'hike". Where is this quotation from?

Yet I don't think the Egyptian culture was a Magian-ridden. True, there were many elements thereof which later contributed to what we call now "Magian". No need of projecting these resemblances however obvious they seem to us now back to the ancient Egyptian culture. There were many cultic centres in Egypt, each one with its particular cosmogony. I find the cultic centre of Ptah in Memphis as responsible for certain moralistic dogmas adopted later by the Magian religions - e.g. that the word was the beginning of all etc. but just on the opposite bank of the Nile, in Heliopolis (Iunu in Egyptian, the City of the Pillars) I see quite different cosmogony: the world was created by an act of masturbation on the part of Atum, the supreme creator deity in that cultic centre - a fact the Magian-ridden Egyptologists like to pass over in silence.

Also, I do strongly disagree with the claim that the Hyksos were Semites. The Hyksos were riders while the Semites learnt to ride horses not until the Assyrians started to use the cavalry as a military unit in their army. Most of the ANE armies consisted of infantry and charioteers only. The Hyksos, however, rode horses, and that fact would make of them IEs rather than Semites.

Despite of its "contributions" to the Magianism, the Egyptian culture was magical and pagan. I'm sure its study in respect of the forgotten aeonic knowledge will prove insightful.

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+O+ It begins explaining on page 388 of the PDF - or page 354 of the actual book of the Cambridge Ancient Mesopotamia book. They say its concept is hard to translate but corresponds to the anthropological *mana* +O+

Yet I don't think the Egyptian culture was a Magian-ridden.

+O+ No, maybe my words were clumsy - I should clarify - me either - but this Is a Magian characteristic. +O+

True, there were many elements thereof which later contributed to what we call now "Magian". No need of projecting these resemblances however obvious they seem to us now back to the ancient Egyptian culture. There were many cultic centres in Egypt, each one with its particular cosmogony. I find the cultic centre of Ptah in Memphis as responsible for certain moralistic dogmas adopted later by the Magian religions - e.g. that the word was the beginning of all etc.

+O+ Much like Yahweh's pronouncement - yes - that Is also a magian

characteristic - that and making use of any situation thereof as you have said. I also include that absolving of sin in those traits. I do not mean to condemn Egypt as not having any use merely for showing this trait - merely pointing out that it existed in one of its dozens of Dynasties - perhaps an experiment of a ruler or adopted practice if not innately inspired. +O+

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+O+ Do you have any materials you can upload on the Ptah in Memphis? +O+

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+O+ I defer to your knowledge in this - and merely make known my own findings. It's useful to have you acknowledge or refute them. page 345 [310 actual document] of same book as above details the Hyksos.

The reference says: "The Hyksos were doubtless chiefly Semites of the northern or Syrian type, led by a royal sheikh. The name Hyksos is the Egyptian Hifcu-kkasut (pronounced in later times something like hik-shos\ 'princes of the deserts/ the usual appellation for bedouin chiefs."

Despite of its "contributions" to the Magianism, the Egyptian culture was magical and pagan. I'm sure its study in respect of the forgotten aeonic knowledge will prove insightful.

+O+ Yes I'm sure it will. +O+

One really needs a good introduction into the Ancient Egypt prior to study the authentic Egyptian texts. Unfortunately, the Egyptologists (as most of the scholars in other branches of the ANE history) aren't of Magian-free minds and often project their mindset onto their studies. For me even the so called anti-Semitic researches aren't Magian-free - I hope that at least we of this forum are already aware of the fact that the "Magianism" was equally IE, Semitic, and other racial issue. Its greatest danger is that it's a trans-racial issue though the Jews have made the biggest use of it. We are even yet to begin discovering its true features.

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The so called "**Theological Treatise of Memphis**" is in fact a stone stele ordered by the nigger pharaoh Shabaka from the XXV Nubian dynasty - it was somewhere about 710 BCE (already in the Iron Age).True, the original text was older and certain elements thereof were probably still from the Old Kingdom (2686 - 2125 BCE).

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I think all these concepts were in result of certain experience rather than of "beliefs".

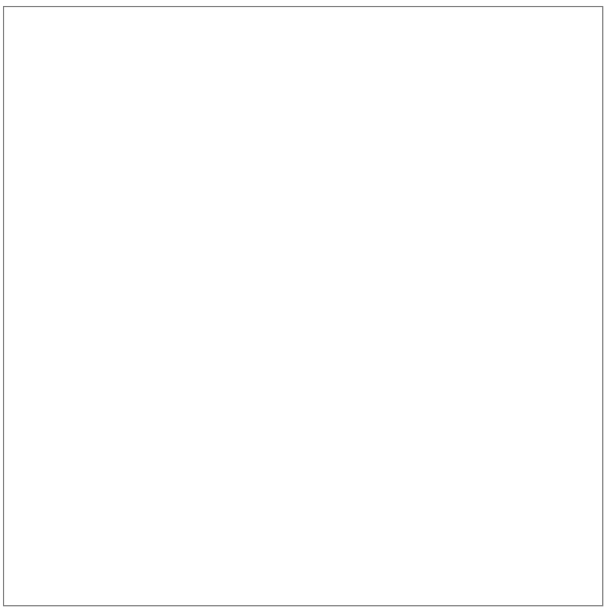
The hieroglyph for **ib** the heart is a vessel or container.

The hieroglyph for **ba** the personal energy form is

The hieroglyph for **ka** the essence is

two arms raised.

The hieroglyph for **akh** the re-unified being is



Now the **Four Sons of Horus**, or the so called canopy deities are related to these concepts:

Amseti - **ka** - liver - south

Hapi - **ib** - lungs - north

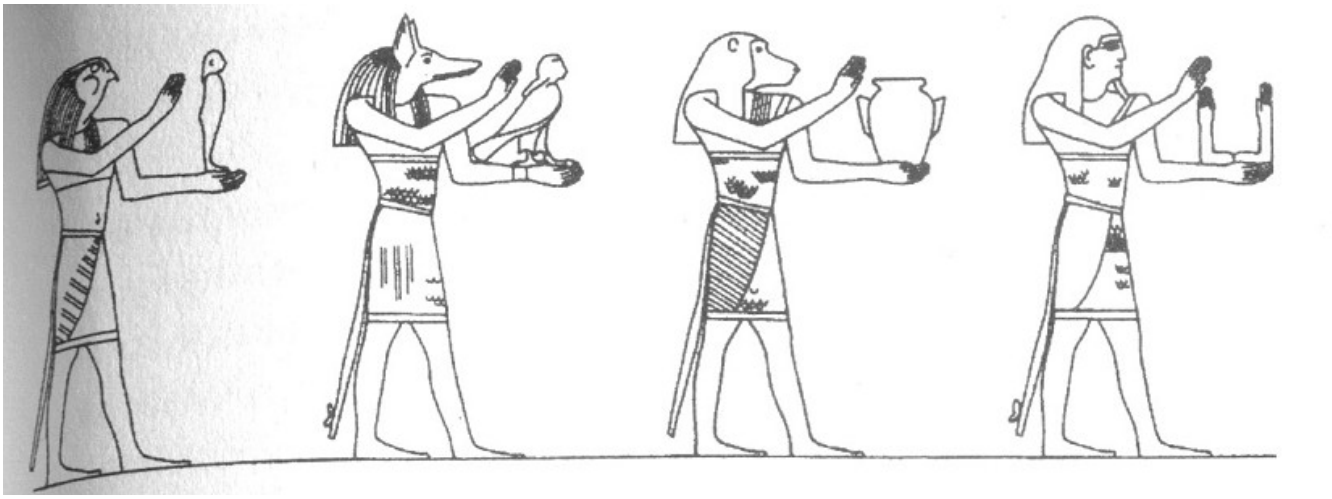
Duamutef - **ba** - stomach - east

Kebehsenuf - **sah** - intestines - west

Sah means worth, dignity, and during the New Kingdom was related to the mummy as the body ready to re-unite the form **ba** with essence **ka** via the heart **ib**. The tomb with the Four Sons of Horus represented the model of cosmos.

Note in the image attached below how each of the canopy deities carries the respective hieroglyph of the above-mentioned concepts.

Attachment: canopy deities.jpg (93.4 KB)



The Book of Dead is another Egyptian text which contributed for the dogmas of the later Magianism. It's a funerary text used from the beginning of the New Kingdom (about 1500 BCE) but follows the tradition of older funerary texts such like the "***Pyramid Texts***" and the "***Coffin Texts***". The designation of these texts was to assure a safe passage through the netherworld Duat for the deceased via magical spells. Originally they were disgnated for the pharaoh only but later they became accessible to a larger number of people. The ***Book of the Dead*** whose original name was the ***Book of Coming Forth into the Daylight*** was updated to the end of the Egyptian civilization, so being profaned by less noble people it obtained more and more moralist overtones. A special attention in this respect deserves the so called "negating confession" wherein the dead was to negate a number of sins and crimes before the judgement of Osiris. This confession definetely underlies "The Ten Commandments" of the Magian scriptures.

The most nasty Magian distortion of the Egyptian mythos is the very judgement of Osiris in Duat which underlies the "Last Judgement" and the identification of Osiris with JC. For this distortion most of all are to be blamed the Copts - the last degenerate remnants of the ancient Egyptian people - mongrels of Semites, Greeks and any other intruders, who fervently accepted Christianity and started to destroy the ancient Egyptian memorials. They contributed much for the identification of Seth with Apep, and then turned Seth into Satan. The murder of Osiris by his brother Seth was the archetipal myth behind the biblical story about Cain and Abel.

In fact Osiris first represented the dead pharaoh but later all dead were identified with Osiris. He was the god of the dead whose cult was interwoven with that of Anubis still during the V Dynasty (2494 - 2345 BCE). Anubis was a god of the dead who took care for the mummies, and Osiris was a god-mummy. He was also the basis for the resurrection - remember the concept of **sah** which was a tittle for the mummy.

The myth of Osiris and Isis is a dark romantic story wherein the sorceress Isis passes through any kind of adventures until she finds the corpse of Osiris, until she finds its pieces after the corpse was dismembered again by Seth, until she fits them together, until she fashions a new phallus (the old one being swallowed up by Seth), until she resurrects Osiris and makes sex with him, until Horus who will avenge his father is conceived...

The ***Papyrus Jumilhac***, a document from the 1st century BCE - the Ptolemean period, gives a mythic calendar of celebrations for each piece found from the dismembered body of Osiris.

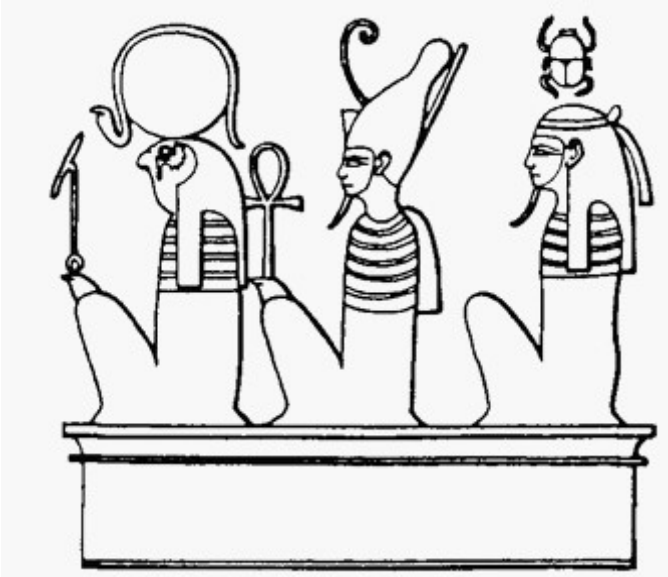
Seems that the adventures of Isis have suggested to the Christians the idea of "God's Mother Passions" as well. Some Magian-ridden occultist see the birth of Osiris' son Horus as JC's "Second Coming". One of the greatest contibutions in

distorting the image of Osiris as a forerunner of JC is that of the so called Hermetic Order of Golden Dawn (or better, Golden Down).

Magianism is the excrement of all the ancient mysteries which became profaned by plebeians and greedy for power warriors. After all, let's not forget that Egypt was a Persian satrapy from 525 BCE till 332 BCE, and that the Magi were the Persian priesthood. During that period many things changed in Egypt, mostly not for good. The Persian liberalization affected adversely the conservative Egypt. The conqueror of Egypt, the Persian king Cambyses II limited the grants for the Egyptian temples. (Strange enough, Cambyses died by inadvertentiously piercing his thigh with his sword while trying to draw it in its sheath - just when leaving for Persia! The Egyptian curses still worked...) The new Persian king Darius I tried to rehabilitate the Egyptian priesthood but his satrap Aryandes introduced the Aramaic language in Egypt in order to facilitate the Persian administration thus defiling still more the already decadent Egyptian ethos.

The cosmogony of Heliopolis (***iwnw***)was the oldest documented cosmogony of Egypt.

The supreme deity was triple: Ra - Atum - Khepri

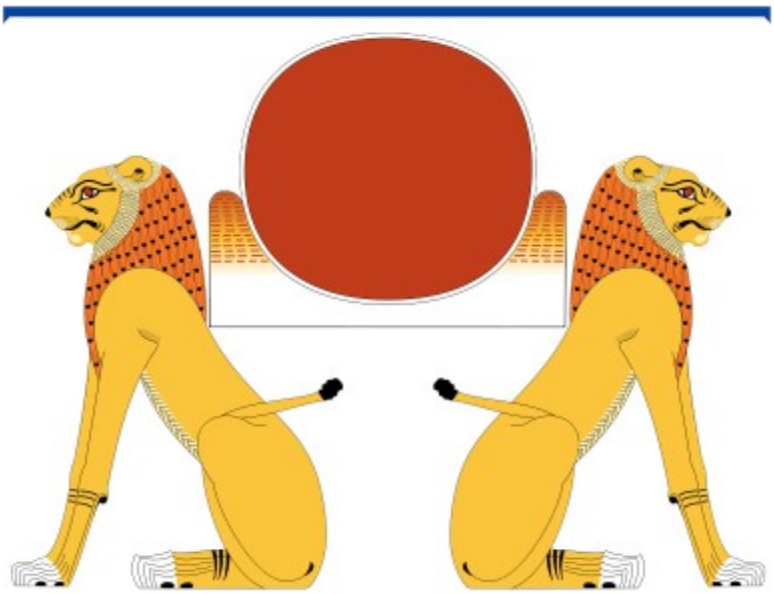


with the falcon-headed Ra being the zenit sun, the human-headed Atum - the sunset, and the scarab-headed Khepri - the sunrise. The act of creation was done by the middle one, Atum of whom the ***Pyramid Texts*** (2400 - 2300 BCE, V - VI Dynasty) say:

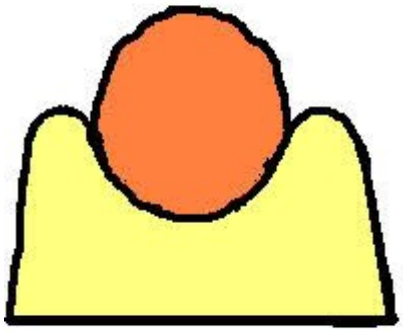
"***Hail to thee, O Atum.***
Hail to thee, O Khepri who have come into being by thyself.
You are in the highness of your name - the one who is great. You have come into being in thy name Khepri - the one who is self-created. Atum

is the one who created himself by self-impregnation in iwnw (IUNU) He put his phallus into his hand to cause an ejaculation, and thus namely were born the twins Shu and Tefnut."

Shu and **Tefnut** were the first couple of deities - **Shu** was male and **Tefnut** female. **Shu** represented the air and **Tefnut** the moisture. Though the iconography depicts **Shu** with human head, and **Tefnut** with lioness' head, my own channelling to them has perceived them as a couple of lions, male and female, the one being the dry, and the other - the moist. It came out that such a couple of lions really existed in the Egyptian mythos called **Ruti**, and that couple really represented the primaeval couple **Shu** and **Tefnut**! They are traditionaly depicted as sitting and facing opposite directions:



Thus they form a very important symbol which comes out to be of aeonic significance (as we shall see later), and which the Egyptians knew as**AKHET**, translated as "horizon", the horizon as the passage between the worlds, the place where the daylight was born but where it also was extinct. There were eastern and western **AKHET**.



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+O+ I would definitely agree... I was initially surprised to discover the complex integration of sumerian and semite cultures - and perhaps naively thought them to be, like many other cultures, separate entities with clearly defined boundaries - self-enclosed bubbles with distinct beginnings, endings and peoples. Yet I find that the Sumer population was also comprised of semitic peoples which disintegrates my earlier again, probably naive belief, that Sumer was a pure culture later infected by the semitic peoples. Yet I see many of the same traits in Sumer characteristic of all peoples; greed, war, religion, egoism where I guess I had expected to see something different owing to my belief that this culture preceded my understanding of the Magian infection of ideas. I also know well enough my history and modern history of white supremacy and national socialism to have long ago abandoned the notion that there are any pure races with some distinct advantage over the others. I still stubbornly believe the european race to exhibit a desire for exploration that other races do not have, or cannot have due to cultural or economic circumstances - but there is no doubt in my mind that the notions of pure blood, superior races, untouched races who were later infected - is a pipe dream. To be honest what is denoted by the term Magi seems far more ephemeral and incorporeal now than when we started; aside from a handful of repeated practices and concepts - which cannot even be proven to be exclusively Semitic - there appears to be great difficulty in marrying the tides of the past to the complexities of the modern present. Yes, there is a campaign against the far-right and discrimination against whites - but there is also, around the world, campaigns against every other politik and people too - i.e. there is not a specific threat against whites by other races who are heavily engaged in in-fighting, religious wars, and internal strife. There are almost certainly conspiracies - but I find it difficult to see that the huge number of them are one joined force determined to distort the Aeon magically - rather, collectively, willingly, mankind seems innately possessed of characteristics that lead and lend toward self-

annihilation, destructive understanding, violence, religion and war. The few bright sparks in the hazy fires of time's passage are the exception to the rule that define and shape what I can only call a shifting sand of order and chaos. Forms - have their own life - and we are bound to them because so many others are bound to them. The world is not a conducive place for those who wish to be free of it.

All races, localities, peoples contribute or contributed to the present state of affairs either through action or in-action - including ourselves - since we must all grease the wheels of the machine to survive or face the prospect of returning to live in caves without technology under the rebellious dream of self-sufficiency [that is, until shit hits the fan and the large unruly, unprepared mobs, do what comes natural to men and take what others made for their own.] +O+

Its greatest danger is that it's a trans-racial issue though the Jews have made the biggest use of it. We are even yet to begin discovering its true features.

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+O+ There's no reason why you cannot converse with him in private and share things here - we can't all be free enough to join whichever forums and groups - or be seen to be. Not all countries are as libertarian with personal freedoms as Australia. There are persecutions, people do still die as they always have if they get seen to have a different belief to the majority or the norm, and association with Them and by proxy O9 does cause conflict with personal safety and reputation. We all have anon names for our own reasons. Some just can't risk direct association. +O+

Anyway, I mentioned about the cult of Ptah in Memphis as becoming a basis for the future Magian distortion. Yet when closely looking thereon it comes out that it's again the specualtion of the Magian-ridden Egyptologists who want to find confirmation in the ancient Egyptian texts that "God's Logos underlies the creation" and that the Egyptians in fact believed in One Creator with many aspects.

+O+ That's why I prefer books prior to WWII. A different, more raw mind-set pervaded. It did not hide things or its feelings as it does now. It spoke matter of factly, however politically incorrect. Whose politik besides is correct? In the same way I'd hoped looking at Sumer would show rawer notions of human thought that preceded a supposed infection of the mind and ideas - and I guess in some way it did - but the material has changed my mind on a lot of things. +O+

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Though this text could be interpreted in the above-mentioned Magian spirit, it isn't that case despite of all. There is nothing of the nasty Yahweh style therein.

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+O+ There is a marked hatred toward the body, sex and touch that permeates the three religions of the Magi - judaism, islaam and christianity - a hatred [or fear] that colours much of the stoic repression of these religions. That much is true. +O+

The word that created the world was pronounced by the tongue but first was born in the heart. To quote the treatise:

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I think all these concepts were in result of certain experience rather than of "beliefs".

+O+ Seems only Death is a good place for the Sinister aspirant... peace and quiet from the rabble is an attractive end.

Do you believe in afterlife of any kind Ushumgal? +O+

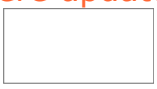
Magianism is the excrement of all the ancient mysteries which became profaned by plebeians and greedy for power warriors. After all, let's not forget that Egypt was a Persian satrapy from 525 BCE till 332 BCE, and that the Magi were the Persian priesthood. During that period many things changed in Egypt, mostly not for good. The Persian liberalization affected adversely the conservative Egypt. The conqueror of Egypt, the Persian king Cambyses II limited the grants for the Egyptian temples. (Strange enough, Cambyses died by inadvertentiously piercing his thigh with his sword while trying to draw it in its sheath - just when leaving for Persia! The Egyptian curses still worked...) The new Persian king Darius I tried to rehabilitate the Egyptian priesthood but his satrap Aryandes introduced the Aramaic language in Egypt in order to facilitate the Persian administration thus defiling still more the already decadent Egyptian ethos.

+O+ It's hard to understand where the completely alien Magian conceptions come from... It really is. What did they experience, know, do that fucked them up so badly, set them so far apart from all the others - made them steal and re-translate all the ancient wisdoms into some nasty pale versions... it's not hard to believe they are or descend from an alien race because of how very different their tactics, approach and mind-set were and still are - but that would be a cop-out - a reprieve - I think these are just degenerate sub-human ideas and people. I wrote in Theory of the Beast that it was the feeling of power, the realization of control, and the fear of chaos that led to forms and the Magi's love for enslaving

and using others as a natural progression and expansion of their experience and success in doing so - a sucession of freaks of action that proved a positive in some way and thus they adopted developed and repeated this ad infinitum and still do - but I don't know if it's a strong enough argument. They [and it is difficult to say exactly who, how many or where their borders lie] just seem so fucked up in their thinking and its hard to see how they could have gotten it so wrong or at least different from their contemporaries. +O+

+O+ And before I forget that AKHET symbol looks extremely familiar - doesn't Sumer have the same pictogram of the sun rising between two peaks? +O+

+O+ That's why I prefer books prior to WWII.

Would be very nice if these books were updated with the archaeological and linguistic discoveries after the WW2 

Do you believe in afterlife of any kind Ushumgal? +O+

My modest out-of-body and other experiences of the Second Awareness have given to me some dim ideas of the Third One but who knows? Aren't we researching the unknown?

+O+ The problem I have is that there is a definite difference in ideas now as there was way back then - but determining concrete blame or fault, notions of one race infecting another, is extremely difficult and tenuous to prove with so much information missing, under suspicion, or indicating blurry mixes of ideology and peoples were the norm. +O+

The Semites for sure distorted the Sumerian culture but it happened gradually - the process started still in the first half of the 3d millennium BCE from the northern Mesopotamia southwards. In the second half of the 3d millenium BCE the Sumerian cities's military democracies were replaced by the Akkadian imperialism. Note also the differences between the original Sumerian version of "Inanna's Descent" and the later Babylonian version of "Ishtar's Descent". True, the East Semitic mythic literature (Akkadian/Babylonian/Assyrian) complements much the fragmented Sumerian one, so it helps us in arranging the puzzle though at the risk of adopting certain distorted concepts.

it's not hard to believe they are or descend from an alien race because of how very different their tactics, approach and mind-set were and still are - but that would be a cop-out - a reprieve - I think these are just degenerate sub-human ideas and people. I wrote in Theory of the Beast that it was the feeling of power, the realization of control, and the fear of chaos that led to forms and the Magi's

love for enslaving and using others as a natural progression and expansion of their experience and success in doing so - a sucession of freaks of action that proved a positive in some way and thus they adopted developed and repeated this ad infinitum and still do - but I don't know if it's a strong enough argument.

Well their hatred towards the body and anything natural could make of them agents of some alien agenda, but it's more probably that the degenerative effect of the control at any cost is the case with the Magi. Yet the one doesn't totally exclude the other. Yahweh had once a female counterpart - Asherah, but they deprived him of her thus making of him an asexual male monster, the same did Mohamed by depriving Allah of the female Allat. I suppose such should have been the earlier case with the Iranian Ahura-Mazda. It's the fear of losing control which underlies everything - it's mostly the fear of losing control in the sexual orgasm, the orgasm which resembles death... See "Sorcery of Them". Anton Long is also an anti-hedonist - first because of the sinister antinomianism - adopting the opposite attitude to that of the mainstream which indulges in paid pleasures, but then turning into the same bearded prophet like those of the Bible who frown on hedonism and preach militant puritanism to people of sexual complexes with the hope of creating an army of talibans. Probably at last Satan will kill him in the most inglorious way as was the case with La Vey - he got an infarct and maybe he would survive it but the hospital they emergently brought him was attended by nurse-nuns, so the first thing La Vey saw upon returning to consciousness was a Christian nun attending to him, so he died shell-shocked by this nasty surprise... At least this is what I came to know about La Vey's death in 1997 and I don't claim any objectivity but Satan is able of very black humour indeed. I don't wish any satanists such satanic jokes played upon them but if they have asked for them by accepting themselves so seriously, I can't help them.

AKHET symbol looks extremely familiar - doesn't Sumer have the same pictogram of the sun rising between two peaks? +O+

That's quite true, Sumer knew it as well. See the thread about Utu. It's repeating in other Bronze Age cultures as well. It's an aeonic symbol as I mentioned. A separate thread is necessary for generalizing the aeonic magic of the Bronze Age when the heart was in the focus of awareness as now is the head. Making the difference would help us to unfix our focus of awareness from its present position: A magical exercise which could help us in perceiving the the energies of the coming aeon such as they are.

+O+ In any future THEMonomicon we should re-introduce the female counterpart to the ruling Deity in the Mythos. But how to represent Her? I really liked your depiction of Inanna and the lions myself. You've gotten very good with photoshop.

Q - Is the archetype of Baphomet as used by the O9 archetypally / magically correct? Or is it another and misogynistic distortion as I once suggested? +O+

"Well their hatred towards the body and anything natural could make of them agents of some alien agenda, but it's more probably that the degenerative effect of the control at any cost is the case with the Magi."

+O+ This is true... and reminds me of what Owy wrote: +O+

Love Vs Loyalty – A Study of Fear & Control.

Love is uncontrollable. It jumps upon us, without permission; it is beyond us. We know we cannot turn it on and off. Because this is beyond our understanding or control, it can be terrifying. To subdue this fear, loyalty is demanded.
Until 20 years ago in India, if a man died before his wife, she was expected to throw herself upon his funeral pyre, to show that she was loyal only to him. If she failed to do this, she was shunned by her family and community; deemed disloyal, weak and loveless.
Interestingly, the same was not expected of the man if his wife died. Part of this tradition was keeping up the ideal that a person is/can be a possession, like cattle or land are still viewed.
Love is not a conscious choice, loyalty is. To deny one's personal feelings to adhere to a "loyalty" is psychological slavery.
This was partly how the church was able to rise to such powers over the last 2,000 years. It stood between a person and their love for their god; demanding that to love their god they must loyally obey. The notion of love has been so bastardized by this idealism that it has almost become one and the same: Trying to impose control (loyalty/obedience) on an uncontrollable entity.
Fear is the motivator here. We all know how all-consuming and illogical love can be. It's presence seems beyond our choice – so we apply rules to try and maintain it.
Anyone who has been in love knows it comes out of nowhere sometimes, and it can leave just as quickly.
Ironically, the thing we crave most is the thing we have no power over. By consciously imposing rules to love, we think we can hold on to it, understand it, turn it into a negotiation: thus removing the freedom from love.
This has played a huge factor in the society we have now become. Aggressive, scared, untrustworthy, self-interested and out of control.
The more one loses one's own feeling of freedom, the more one tries to conquer and control others. Until eventually nothing knows freedom, and everything is enslaved without satisfaction.

+O+ She also wrote an essay on the Death of Touch - i.e. meaning physical

contact between human beings - was very insightful - anyone can pm me for a copy. Not really the place for it here. +O+

I can't help except to agree. See the Sumerians had a divine personification for the numinous power behind love - Inanna, a deity beyond the control of the other deities as well, the numinous power behind love, behind the passionate, lustful, sexual love which instigates conflicts, disorders, and wars. The spoiled brat amongst the Noble Ones who is loved by all, despite of all chaos she causes to the world. Even the patriarchal Semites prostrated themselves before her as Ishtar.

About the numinous power of love personified by Inanna - the chaotic element in the cosmos which makes of it something animate rather than a mechanic clockwork universe, I will write in the respective thread as well as for the voluntary human sacrifices accompanying certain burials in Sumer - in the thread about Ningishzida. Let's keep to this thread about the Egyptian studies.

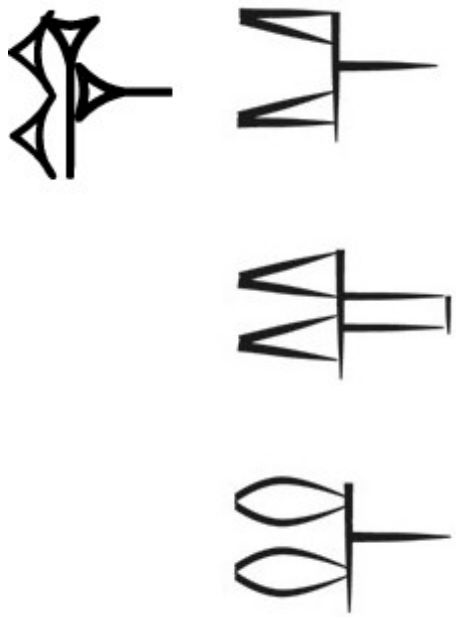
Neferhor sent me this Egyptian story I've attached below. It's dated from the 20th dynasty (1186 - 1069 BCE), the end of the Bronze Age. It's about a forbidden book of magic, that of Thoth, which could ruin one's personal life. One of the most interesting things therein is that it mentions two times of the second coming of Osiris! So here is where the Christian concept of the Nazarene' second coming was taken from. Such a concept was absent in the earlier Osirian cult, it was Osiris' son Horus who was expected to reign over the world after Osiris had taken the netherworld for himself. Seems that the cult has changed its original concept over the time. Again, it was a millenium later, and it was the degenerate remnants of the Egyptian people, the Copts, one of the most fervent followers of the Nazarene who identified him with Osiris.

The embalming and the preservation of the body in the Egyptian funeral tradition served the idea that the mummy should be the basis for the reunion of **BA** (the personal form) and **KA** (the personal essence) into **AKH**, the "shining", or the "effective" being. The process should take place in the **ACHET** the border between the worlds. In this context the tomb was also called **ACHET** and the most ancient example was the very Cheops Pyramid which was called **ACHET-KHUFU**, Khufu being the Egyptian original name for the Greek Cheops.

It's interesting to understand what actually was meant by this Egyptian concept of rebirth - reincarnation, or resurrection? Seems that if there was an idea of reincarnation it wasn't the same as that in India, so the idea of resurrection remains more probable. The **AKHU** (the plural for**AKH**) travel with the sun in the daytime and return to their tomb in the night. **AKH/AKHET** when written with the bird hieroglyph of **AKH** in combination with other hieroglyphs means the effective, useful deeds which accumulate in the heart **IB** and help one to turn into

AKH. These deeds should be true i.e. **MAAT** - of the goddess of truth.

Magically, each sorcerer/ess knows inwardly when his/her acts are true - the wrong ones usually enervate. Those who get used to live with the compromises of enervating acts - most of the people, cannot hope to accumulate much personal energy. So **AKH** is also the personal power/energy which helps one to eventually overcome the disintegration of death. This is the same as the integration of the **sinister** and the**dexter** via one's body in the "**Sorcery of Them**". This is also to **do what thou wilt** according to the Crowlean Thelemite philosophy. Of course, in the totalitarian ideology of the Egyptian kingship the true deeds of **AKH** were those of the loyal service to the pharaoh and the observation of the norms of society. Individually, the heart **IB** should learn how to recognize the effective and true deeds and such an understanding heart was called "hearing" heart. I don't know the Egyptian word for "hearing" heart but the Sumerian one was **ĝeštug** which meant also ear, understanding, reason, plan; (to be) wise; wisdom:



Note that the sign consists of the sign for **ME** plus two ears added to it.

Liberalization of the occult knowledge was a two-edged sword. During the New Kingdom (1550 - 1069 BCE) more and more Egyptians used to get an access to the knowledge available in earlier times to the pharaoh and the priesthood only. This democratic process, however, helped also in profaning and distorting that occult tradition. Thus a new totalitarian system sustained by militant barbarians, plebeians and proletarians gradually came into being. We know it today as "Magian".

+O+ Exceptional work! I always wondered where that second coming crap came from - it was very difficult to try and trace it back with so much distortion - our gratitude to the both of you. I'll have a look at this book and give you some feedback. Thanks again. Excellent stuff. +O+

Edit: It's interesting to understand what actually was meant by this Egyptian concept of rebirth - reincarnation, or resurrection? Seems that if there was an idea of reincarnation it wasn't the same as that in India, so the idea of resurrection remains more probable.

+O+ My money is in resurection - in the BL there is a document which touches on the ANE funerary practice of pouring water on the deceased - which was to resurrect them. I'll find the exact ref. +O+

Magically, each sorcerer/ess knows inwardly when his/her acts are true - the wrong ones usually enervate.

+O+ Yes absolutely - I am a convinced believer in Synchronicity and the power of Word in relation to Wyrd. Afterall such black magic as the ordeal of nine moons brought me my mistress Owy.
I remember also telling you about a magical attack on me [a spider egregore] when I tried to deliberately do the wrong thing according to my Wyrd. I was severely corrected! For others: the O9 may seem to be mere written words but it is a very dangerous and powerful egregore/current when lived and tapped and it does and still consumes its fair share of souls who become obsessed with its current. Me included and while I do not remember the exact details - I was reminded of the actuality of this current when I was visited by a shocking image of a huge and highly threatening black and red arachnid suspended above my head whilst I lay in bed. It was not 'real' but magical. Take it from an alpha-cynic that I do not often admit to the existence of magic in many traditional senses. I have had a number of engagements with it though that have re-convinced me to remain open-minded to various things - and to respect my own magic. So in this case, the wrong act did enervate. A few years ago I was also attacked by the IOT [I believe] for making public their manuscripts usually heavily protected and both Owy and I suffered. I should warn that as this Work gets further in we may need to solidify magical protective designs about ourselves using our Own egregore aided by THEM who are guiding Us as mere security, carefulness with personal details and so on is only one step in the war we will face when or if we tackle the full bitch of the Magi's current head-on with our findings. Maybe we could consider a group ritual to help keep each other safe - as group magic is stronger than individual - IF the intent is there. +O+

A magical current becomes dangerous when one is personally engaged therewith. It gives power to one but it demands one's energy in exchange, so when one decides to deviate from the current one is involved in, one may expect a certain

resistance on the part of that current. I do agree with you, RA, as regards the 9 angles, but as regards the Illuminates of Thanateros neither you, nor Owy have sworn any personal word of loyalty to their pact - of course, their egregore guards their stuff but the magical harm it could render to you, couldn't be the same as that you could expect from the 9 angles therewith you have been personally involved or engaged.

These matters are neither to be overestimated, nor underestimated. Moreover, the egregore of a group consisting of treacherous and untrustworthy individuals couldn't be of great power though it could harm. On the other hand, order never has a total control over chaos - otherwise life could be impossible. The resistance of any magical current one has been involved with and decided to deviate from, is what tempers one's will on the Left Hand Path, since the LHP is the very individual path after all. Those who write rules thereon should know that they are just trying to impose their own will on the others. If they prove strong enough to succeed in this, that's okay, but they should never forget that sooner or later they may meet their match and get outplayed, and very often that will be some fool who cares little about their great power and wisdom. That's the meaning of the Fool in the Tarot.

As for the magical defence of this present issue of the Temple of Them, it's a matter worthy to be discussed by all. I could say certain things which concern my own interests in this present issue of THEM , and if it happens that they coincide with those of other members, that would be the best. I'm aware of the fact that everybody is different and unique, as it should be, but on the other hand, I'm interested in the resemblances and similarities rather than in the differences which, as I said, are a fact, and should be a fact. Do you know the story about the eagle, the crab, and the pike who tried to draw a cart - each one in its own unique way? Of course, magic is expected to do the impossible. I'm just sharing certain thoughts and ideas. The last one of my current thoughts I would like to share without intending to be offensive to anybody here, is that I tend to be sceptical concerning the real magical efficiency of any group whose members are under their 30-ties, however intelligent they might be. There is a biological matrix which is extremely difficult to be overcome by ambitions to prove oneself only. And this concerns more the males rather than the females.

Now about the ideas I would like to share: About the linear historical time - the farer from the so called zero year wherein the birth of the Nazarene is supposed to have taken place, the better. That's why my research is back to the historic Bronze Age when humanity was still free from the Magian plague. However, the premises for this fall of humanity into the Magian Aeon were present still in the end of the Bronze Age and the beginning of the Iron Age around the 1000 BCE. To say it with the terms of the **Sorcery of Them**, this historic passage marked

the collective shift of the focus of awareness from the heart to the head. Of course, I don't view this shift as some fall from the ideal but it was a risky shift which caused a certain disbalance when the connexion with THEM was lost, and this lose of balance was what gave rise to the subhuman Magian Aeon.

I said the farer from the conventional zero historic year (when the CE - the common era, or the vulgar era, or the christian era began), the better, but it means as farer in the past as in the future. We look for THEM from the future as well. Now it's 2012 CE when the Magianism isn't the same as it was in 1012 CE when the Dark Age in Europe was in full progress, but now it tends to unify all its forms into a global system. We are looking for some alternative by thinking about new archetypes. That's nice but we are also to try simultaneously connect the non-Magian past with the non-Magian future.

What happened 2012 BCE before that zero historic point of human fall? It was the time of the Sumerian Empire of Ur III dynasty - the first and the last time when that civilization was unified, as well as the time of the Egyptian XI dynasty which unified Egypt into the Middle Kingdom. A lunar and a solar dynasty ruled the most developed civilizations of the world of that time. It was the time of deified rulers while still alive. But were these rulers really of THEM, or just willing to be of THEM to the extent of forgeting their biologic mortality? Who knew anything about biology then? Hadn't they another knowledge of the things of life, which was still the knowledge of the heart, something the today's scholars cannot perceive? When we see that distant epoch some 4024 years back from now through the eyes of scholars we see nothing else than greedy for power megalomaniac rulers as materialistic as the present ones but with divine pretences in addition. That's not the correct approach for sorcerers, that's a magically incorrect approach.

If we are to understand were these rulers really of THEM we are to identify with them personally, not with their subordinate people as the scholars unconsciously do. For example, the materialist Marxist scholars have always been interested in how the people's stomachs felt then, rather than in what the rulers's hearts felt then. They search for social iniquity only in order to prove the necessity of the social entropy called communism. The bourgeois scholars don't go much farer except to count for the individual factor - again from the present rational and consumerist point of view projected onto the past with some count for "belief systems" as well. Even the mere historic factology arranged by such people is to be questioned and re-thought since they offer the facts in the way their conditioned rationality demands. The atheist science needs to promulgate the idea that the monotheism was a higher concept than the polytheism in order to justify its own existence. And its existence is necessary not to serve any human progress except to better the systems of control and the weapons for mass killing - a tendency that started in the Iron Age yet.

We are searching for traces of THEM in the past as we are searching for signals of THEM from the future. We are interested in knowing and manipulating the archetypes of the collective unconscious to say it psychologically. We have seen that from Crowley till nowadays the contemporary Western approach to magic changes its forms only. The concepts even vary for better as far as the LHP is concerned but the world stays generally unchanged. Everything could be reduced to psychology only and the rest is a question of visualization mainly. In fact there is no safe organic methodology in magic except the individual luck when applying it practically. Despite of all the smart theories the keys to emotionality which does all magic remain inaccessible. However, Constantin Stanislavski who made of acting a living science has given a method which may prove more adequate for the sorcerers than the occult approach. This method is "**me in the given conditions**". If one pretends to be a magician, one shouldn't lack the imagination to put oneself in any given conditions, i.e. to give oneself certain conditions wherein to react by one's own emotionality. One's own emotionality in the given conditions of the role is the key to acting, not by pretending to be someone else. The given conditions of a role, however, are not to be visualized, they are to be lived, so imagination doesn't equal visualization.

There is many a magician who pretend to be someone else during their rituals. Their all energy is wasted while pretending, with a poor effect in the end despite of their precise performance. In fact there is no response from their emotionality. Either they haven't been themselves in their given conditions by pretending to be someone else during their ritual, or their very ritual hasn't provided "the given conditions" of the role they wanted to play. (When I'm saying "ritual" it doesn't necessarily means "ceremony". A ritual could be each non-mundane act - in fact, each act dedicated to magic is non-mundane, and thus a ritual.)

Since this thread is dedicated to the Egyptian studies I will continue with Stanislavski's method of "**me in the given conditions**" but in the context of the Heliopolis cosmogony.

Ushumgal: I read this and tend to agree with much (maybe all) of what you said. One immediate question: your post felt like you were responding to an earlier post by RA, and I wasn't sure if it was in this forum or not. In other words, it felt like reading the second half of a really interesting conversation. Am I missing something?

Yes, my post was in response of RA's post in page 3 of this thread where he commented on my consideration of the Egyptian concept of AKH as effective/true deeds accumulated in the heart IB which help one to become an immortal AKH

via the re-union of one's BA and KA. I said also that any acts which aren't in accordance with one's will are felt as enervating.

I see it now, thanks. This also raises an interesting question re: the concept of currents, and aligning oneself with a current. We should discuss our own current, and how/where we relate to others.

As history has shown, the Magianism fed much on the Egyptian tradition, especially on the myths about the struggle between Horus and Seth for the inheritance of Osiris. Yet the Egyptian concepts remain too complicated for the simplistic Magian thought even today. The Magian have always been spiritual plebeians. True, there could be made an analogy between the Old Kingdom's totalitarian doctrine that only by being loyal to the pharaoh one may hope for some happy afterlife, and that of accepting the Nazarene who had anyway redeemed the sins of all humanity.

Yet on the LHP, if one is to apply the elite Egyptian tradition to oneself, one should identify oneself with the pharaoh, not with his subjects. And the pharaoh identified himself with the sun-god as the central deity in the Egyptian pantheon. The oldest tradition in worshipping the sun-god as the central creator deity itself was that of Heliopolis (IVNV). For me, it's most appealing being the least political one, and in the same time underlying all the ideology of magical kingship.

Identifying oneself with the sun-god and following the path of the sun-god through the underworld/netherworld to the new sunrise was the most secret self-initiatory mystery preserved for the pharaoh only. On this self-initiatory trip were based both funeral texts "**The Litany of Ra**" and "**Am Duat**". These texts map precisely the Egyptian netherworld, especially the route of the sun barge through all the hours of night. There are forms to be adopted, portals to be passed through, guardians to be subordinated. In fact, by his passage through **Duat** (the Egyptian netherworld), the sun-god revives and re-awakes by his light all the dead lying there who start to greet him. The downward climax of the trip is the identification of the sun-god with the mummy god Osiris. As we saw before, the mummy is the precondition for the re-union of **BA** and **KA**into **AKH**.

In the image below we see Osiris and Atum (the sun-god in his setting) depicted symmetrically back to back.

(from the tomb of queen Nefertari)

To recall the sun triad of Heliopolis: Ra - the zenith sun, Atum - the god sunset,

and the scarab Khepri - the god of sunrise. In fact the visible sun disc is the BA of the sun-god. The very creator Atum was self-created (Khepri) in the waters of primordial chaos, or the non-being Nun.

Now let me give an example for how Atum could be invoked by the sorcerer. Now I won't write about the preliminaries necessary for one's attunement though they are vital. The climax should be one's identification with Atum. As a basic text for the identification could be used this fragment from the **Papyrus of Bremner–Rhind** (the 4th century BCE):

"I am the one who came into being as Khepri. All the creation became after I was born, and that created as a vast multitude of things came out of my mouth. There was no heaven yet, there was no world, there was no earth created yet, nor the reptiles in that place. I created them from Nun - the non-being.

I had no place where to stay, and I thought in my heart, I reasoned before myself, and I invented the notions of all things being alone; I didn't spit out Shu yet, I didn't vomit Tefnut yet, there was nobody to help me.

I am the one who lived with my hand, who move my hand, while my sperm fell to my mouth. I did spit out Shu and I did vomit Tefnut. And my father Nun said: 'Let them grow.'

Thus the creator sun-god created the first couple of lions to form the horizon where to rise from.

Little, or no response from one's unconscious is to be expected by repeating this text till fatigue and pretending to be Atum by visualizing oneself in his form.

Here Stanislavski's method of "**me in the given conditions**" could be of help:

It's the sorcerer's own affective memory which is to be addressed by this text. An intimate memory of one's own solitude, an intimate memory of one's own masturbation, maybe the first one in one's life. What was the feeling about it? It should be allowed to become obsessive if necessary. Remember your surroundings while you was performing the act, everything. Say then the text with that feeling. Even an ashamed Atum doing something unlawful will be more genuine than a pretending-to-be-Atum ceremonial magician of the Golden Dawn type. Experiment with this until the feeling gets clear, until new memories arise and more appropriate moods appear. Re-enact if necessary. For example, being under the blanket may symbolize Atum's resting in the primeval dark waters of Nun. One may manage to free oneself from some past and forgotten blockages in the process. (After all, Nun isn't a victorian father)

It's always your own emotional experience which will revive your role. The role is a pattern which should be filled by one's own feelings. It's you in the costume of the role, not someone else. The costume itself is a given condition, one of them. When your own emotions are invested in the role, being a pattern, the role on its part will modulate one's behaviour. One should seek after physical criterions - the emotional charge and discharge should provoke certain physical actions - the simpler, the better. These simple physical actions should be clear, not hesitating. One can feel very well when some physical action of oneself is consistent and dense, and when it's loose, and insecure. Once a series of such simple gestures is memorized as a basic line of behaviour their repetition will trigger/invoke the necessary emotional energy to possess one's body.

That's the first phase of the process - appealing to one's own affective memory to stir one's personal unconscious. That's what is used in acting. Stanislavski only mentions about the genetic memory. Once one's personal uncoscious is set in motion it could become a conductor for the impersonal genetic memory, so the role becomes an archetype which could really possess oneself and now it's not you but Atum who speaks by you. But again, it won't happen until the personal affective memory is stirred to stir up on its part the impersonal genetic memory. Hope to have given a notion of that process.

APPENDIX:

APEP

http://www.ancientegyptonline.co.uk/apep.html

Gods of ancient Egypt: Apep (Apophis)

Apep (Aapep, Apepi or Apophis) was the ancient Egyptian spirit of evil, darkness and destruction who threatened to destroy the sun god Ra as he travelled though the underworld (or sky) at night. Originally Set and Mehen (the serpent headed man) were given the job of defending Ra and his solar barge. They would cut a hole in the belly of the snake to allow Ra to escape his clutches. If they failed, the world would be plunged into darkness. However, in later periods Apep was sometimes equated with Set who was after all a god of chaos. In this case a variety of major and minor gods and goddesses (including Isis, Neith, Serqet (Selket), Geb, Aker and the followers of Horus) protected Ra from this all consuming evil. The dead themselves (in the form of the god Shu) could also fight Apep to help maintain Ma´at (order).

Like Set, Apep was also associated with various frightening natural events such as unexplained darkness such as solar eclipse, storms and earthquakes. They were both linked to the northern sky (a place that the Egyptians considered to be cold, dark and dangerous) and they were both at times associated with Taweret, the demon-goddess. However, unlike Set he was always a force for evil and could not be reasoned with.

Apep is not mentioned by name until the Middle Kingdom, but depictions of large serpents on

Predynastic pottery may relate to him or to any of the variety of serpent gods or demons who appear in early texts (such as the Pyramid Texts) as representatives of evil or chaos. However, the mythology surrounding him largely developed during the New Kingdom in funerary texts such as the Duat (or Amduat). During the Roman Period, he was called "he who was spat out" and considered to have been born of the saliva of the goddess Neith.

He was depicted as a huge serpent often with tightly compressed coils to emphasis his huge size. In funerary texts he is usually shown in the process of being dismembered in various ways. In a detailed depiction in the tomb of Ramesses VI twelve heads are painted above the head of the snake representing the souls he has swallowed who are briefly freed when his is destroyed, only to be imprisoned again the following night. In an alternative depiction inscribed in a number of tombs of private individuals Hathor or Ra is transformed into a cat who slices the huge serpent with a knife. The serpent was also represented by a circular ball, the "evil eye" of Apep, in numerous temple scenes.

Apep was known by many epithets, such as "the evil lizard", "the encircler of the world", "the enemy" and "the serpent of rebirth". He was not worshipped, he was feared, but was possibly the only god (other than The Aten during the Amarna period) who was considered to be all powerful. He did not require any nourishment and could never be completely destroyed, only temporarily defeated.

Apep led an army of demons that preyed on the living and the dead. To defeat this malevolent force a ritual known as "Banishing Apep" was conducted annually by the priests of Ra. An effigy of Apep was taken into the temple and imbued with all of the evil of the land. The effigy was then beaten, crushed smeared with mud and burned. Other rituals involved the creation of a wax model of the serpent which was ritually dismembered and the burning of a papyrus bearing an image of the snake. The "Book of Apophis" is a collection of magical spells from the New Kingdom which were supposed to repel or contain the evil of the serpent.

Apep was hated and feared by the Egyptians, but two of the Hyksos rulers chose his name as their coronation names (although they used a slightly different spelling).

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http://en.wikipedia.org/wiki/Apep [some language characters have been corrupted in this cut and paste transition]

In Egyptian mythology, Apep (also spelled Apepi, and Aapep, or Apophis in Greek) was an evil god, the deification of darkness and chaos (ı□zft in Egyptian), and thus opponent of light and Ma'at (order/truth), whose existence was believed from the 8th Dynasty (mentioned at Moalla) onwards. His name is reconstructed by Egyptologists as *ʻA'pāpī, as it was written ɾɜpp(y) and survived in later Coptic as Aphōph.

Development:

Apep formed part of the more complex cosmic system resulting from the identification of Ra as Atum, i.e. the creation of Atum-Ra, and the subsequent merging of the Ogdoad and Ennead systems. Consequently, since Atum-Ra, who was later referred to simply as Ra, was the solar deity, bringer of light, and thus the upholder of Ma'at, Apep was viewed as the greatest enemy of Ra, and thus was given the title Enemy of Ra.

As the personification of all that was evil, Apep was seen as a giant snake/serpent, or occasionally as a dragon in later years, leading to such titles as Serpent from the Nile and Evil Lizard. Though because of his size considered to be a 'python' by some Egyptologists, this identification does not

square with texts that mention Apeps 'poison' and never mention an act of strangling. Some elaborations even said that he stretched 16 yards in length and had a head made of flint. It is to be noted that already on a Naqada I (ca. 4000 BCE) C-ware bowl (now in Cairo) a snake was painted on the inside rim combined with other desert and aquatic animals as a possible enemy of a deity, possibly a solar deity, who is invisibly hunting in a big rowing vessel.[2] Also, comparable hostile snakes as enemies of the sun god existed under other names (in the Pyramid Texts and Coffin Texts) already before the name Apep occurred. The etymology of his name ('3pp) is perhaps to be sought in some west-semitic language where a word root 'pp meaning 'to slither' existed. A verb root '3pp does at any rate not exist elsewhere in Ancient Egyptian. (It is not to be confused with the verb 'pi/'pp: 'to fly across the sky, to travel') Apep's name much later came to be falsely connected etymologically in Egyptian with a different root meaning (he who was) spat out; the Romans referred to Apep by this translation of his name. Apophis was a large golden snake known to be miles long. He was also so large, everyday, he attempted to swallow the sun.

Set eventually became thought of as the god of evil, and gradually took on all the characteristics of Apep. Consequently, Apep's identity was eventually entirely subsumed by that of Set.[3]

Battles with Ra:

Ra sent Bast, in the form of a cat, to slay the snake-like Apep or Aphophis

Tales of Apep's battles against Ra were elaborated during the New Kingdom.[4] Since nearly everyone can see that the sun is not attacked by a giant snake during the day, every day, storytellers said that Apep must lie just below the horizon. This appropriately made him a part of the underworld. In some stories Apep waited for Ra in a western mountain called Bakhu, where the sun set, and in others Apep lurked just before dawn, in the Tenth region of the Night. The wide range of Apep's possible location gained him the title World Encircler. It was thought that his terrifying roar would cause the underworld to rumble. Myths sometimes say that Apep was trapped there, because he had been the previous chief god and suffered a coup d'etat by Ra, or because he was evil and had been imprisoned.

In his battles, Apep was thought to use a magical gaze to hypnotize Ra and his entourage, attempting to devour them whilst choking the river on which they travelled through the underworld with his coils. Sometimes Apep had assistance from other demons, named Sek and Mot. Ra was assisted by a number of defenders who travelled with him, the most powerful being Set, who sat at the helm.

In a bid to explain certain natural phenomena it was said that occasionally Apep got the upper hand. The damage to order caused thunderstorms and earthquakes. Indeed: it was even thought that sometimes Apep actually managed to swallow Ra during the day, causing a solar eclipse, but since Ra's defenders quickly cut him free of Apep, the eclipse always ended within a few minutes. On the occasions when Apep was said to have been killed, he was able to return each night (since he lived in the world of the dead already). In Atenism it is Aten who kills the monster since Aten is the only god in the belief system.

However, in other myths, it was the cat goddess Bast, daughter of Ra, who slew Apep in her cat form one night, hunting him down with her all seeing eye.

Worship:

Apep was not so much worshipped, as worshipped against. His defeat each night, in favour of Ra, was thought to be ensured by the prayers of the Egyptian priests and worshipers at temples. The Egyptians practiced a number of rituals and superstitions that were thought to ward off Apep, and aid Ra to continue his journey across the sky.

In an annual rite, called the Banishing of Apep, priests would build an effigy of Apep that was thought to contain all of the evil and darkness in Egypt, and burn it to protect everyone from Apep's influence for another year, in a similar manner to modern rituals such as Zozobra.

The Egyptian priests even had a detailed guide to fighting Apep, referred to as The Books of Overthrowing Apep (or the Book of Apophis, in Greek).[5] The chapters described a gradual process of dismemberment and disposal, and include:

Spitting Upon Apep
Defiling Apep with the Left Foot
Taking a Lance to Smite Apep
Fettering Apep
Taking a Knife to Smite Apep
Laying Fire Upon Apep

In addition to stories about Apep's defeats, this guide had instructions for making wax models, or small drawings, of the serpent, which would be spat on, mutilated and burnt, whilst reciting spells that would aid Ra. Fearing that even the image of Apep could give power to the demon, any rendering would always include another deity to subdue the monster, and/or knives already stabbed into him.

As Apep was thought to live in the underworld, he was sometimes thought of as an Eater-up of Souls. Thus the dead also needed protection, so they were sometimes buried with spells that could destroy Apep. The Book of the Dead does not frequently describe occasions when Ra defeated the chaos snake explicitly called Apep. Only BD Spells 7 and 39 can be explained as such...

+O+ Two random starters on the Egyptian Apep. Interesting to note the Egyptians shared the same fear of endowing statues of evil gods with power and avoided creating them...

Also interesting to note the full-blown incarnation of Apep as a dualistic or specifically 'evil' deity - indicating Egypt was afflicted with the Judaistic distortion hybridized through Zoroastrianism... +O+

Thanks RA, for posting that.

Some Egyptian illustrations to the above description.

Apep.

Set defending Ra's boat from Apep.

Bastet killing Apep.

No, I don't think the Egyptian religious thought was influenced by the Persian Zoroastrianism - Persia conquered Egypt in the 6th century BCE, Zoroaster lived not earlier than the 8th - 7th century BCE, while the Egyptian concept of Apep is far earlier - the 8th Dynasty, which means 2222 - 2130 BCE. Yet it would be far-fetched to say the Egyptian religion was dualistic. There is much to be said on that matter but maybe later.

+O+ No? Again - being forced to rely on evidence such as translations of the heiroglyphs or statements that deign or defer to deities as 'evil' is a difficult pitfall to navigate around - especially for a rank amateur of the culture such as I am. I think I need to find out more about Zoroaster... +O+

@ Sath: Just a comment on dates: most linguists date Zoroaster to the 15-12th century BCE, given the grammar of the Avestan texts. You get earlier and later estimates too, but not normally as late as 7th century.

A general survey over the Egyptian mythos would show a great contribution of this civilization to the later Magian spiritual plague.

Most of the Egyptologists tend to project their Magian educational imprints onto the matters they investigate. That's the main problem with scholarship in any branch of the historic science and until Magian-free scholars start to revise what has been claimed till now this problem won't be solved. A general opinion amongst the Egyptologists is that the Egyptian religion was monotheistic and that the many deities were in fact only different aspects of the single Creator.

Again, a general survey would show that it was rather Egypt which influenced the Magian rather than vice versa. In the 14th century BCE there was really an attempt in the direction of monotheism made by the pharaoh Amenhotep IV (the infamous Ehnaton) but it didn't last long. He introduced an official cult to the sun disc Aten and forbade all the the other cults. When the older order was restored after his death, his name was accursed to sink into eternal oblivion.

There is a lot of speculations on that matter. Some see Mosheh, who was an Egyptian alumnus according to the Bible (grown by the daughter of the pharaoh) as a follower of Amenhotep IV who became skilled in the Egypian magic and later caused a lot of disasters to Egypt while leading the Jewish people out of Egypt.

The early dualism between Ra and Apep, the demonization of Seth by the cults of Osiris and Horus, the judgement on the dead in the netherworld Duat, the ridiculous identification of Osiris with Yeshuah by the later degenerated and christianized remnants of the ancient Egyptians - the Coptic people - all this has contributed much in building up the later Magian doctrines. I would add also certain early moralist principles of the cult of Ptah in Memphis to the whole picture.

Nevertheless, the Egyptian culture remains too wealthy to be reduced to the poor taste of the contemporary Magian-ridden interpretators. Though the Egyptian cosmology seems more unified than the Sumerian and the Mesopotamian one in general, Egypt was also a network of cultic centres (nexions), each with its own cosmology and often in opposition with each other. True, Egypt was more often unified by the centralized authority of the pharaoh than the separatist city-states of Sumer and every centralized structure, or imperium ineviatably needs some moralist ideology to support it.

This happened once only in Sumer during the Ur III dynasty's imperial regime (2111 - 2004 BCE) when Nippur turned into the Sumerian "Vatican"but it lasted about one century only. During the

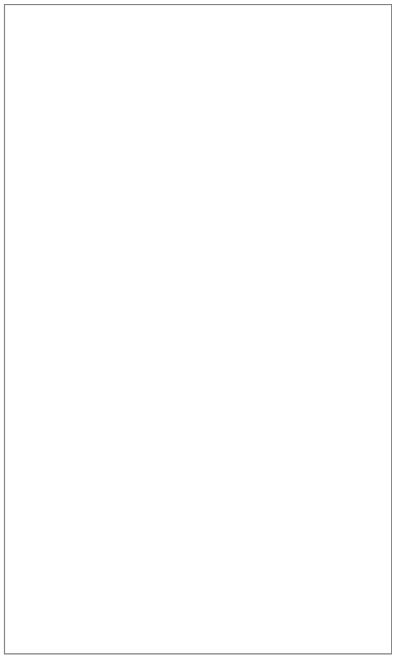
Old Babylonian period there was also once only a strong centralized rule - the reign of Hammurabi. The religious reform of the "Enuma Elish" which made of Marduk the central and the supreme deity of the Babylonian pantheon took place even later - according to certain scholars just in the end of the Bronze Age, about 1100 BCE. It was Assyria which managed to maintain its centralized imperial regime for the most lasting period in Mesopotamia, so their national god Assur became the archetypal basis for the IE Ahura-Mazda.

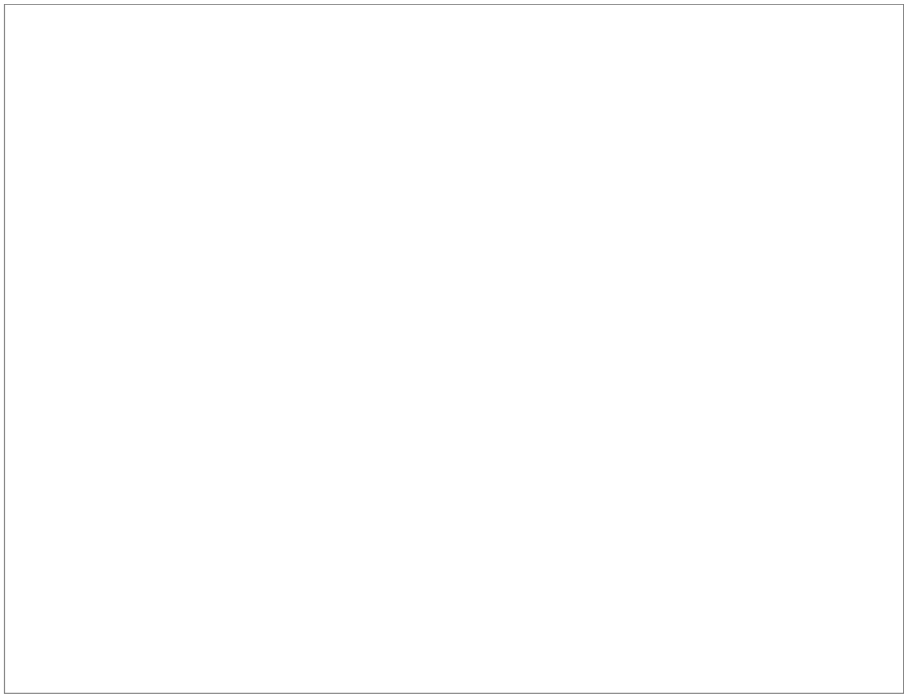
Unlike Mesopotamia, Egypt enjoed a greater stability and had longer periods of being united by a strong centralized rule and it reflected in the Egyptian religious concepts. Yet to speak of monotheism and dualism in the Magian sense of the word would be far-fetched indeed. During the strong XVIII dynasty (1314 - 1200 BCE) Seth was one of the most venerable deities in Egypt and two of its pharaohs bore his name - Seti the 1st , and Seti the 2nd.

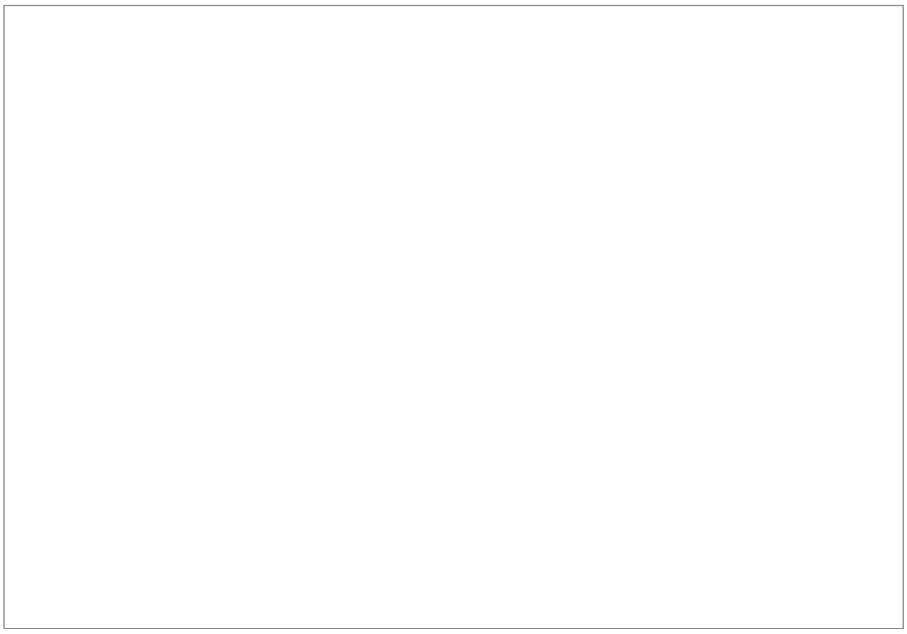
The Temple of Seth has certain interesting concepts as a modern continuation and interpretation of the ancient Egyptian ones in the light of an contemporary LHP philosophy.

In brief, Xeper or Hepri, the sacred scarab - the rising form of the sun-god Ra is of central significance in the Temple's philosophy. The word Xeper is translated as "I have come into being" and when used by the initiate in the context of his/her individuality it could be insightful. One realizes oneself as having come into being by one's own will and during one's quest in the world one leaves behind oneself the dead corpse of Osiris - one's dead past, and one's vision of the future - the god Seth kills the collective chaos of the present - Apep, who is also the collective unconscious which tries to endeavour the individual.

Moreover, the Egyptian weren't snake-haters - they worshiped the sacred cobra Wadjet, one of the most ancient Egyptian goddesses who was the patron of the Lower Egypt and later became the Eye of Ra, of Hathor, of Horus. Her symbol the Uraeus became the sacred attribute of the pharaoh, emerging from his forehead as his third eye - here the analogy with the serpent *kundalini* reaching the energy centre in the brows is full.







Rex,

My intuition tells me that the monotheist revelations like those of Zoroaster and Mosheh couldn't be earlier than the end of the Bronze Age, so it could be 1200 BCE in the best case but I don't believe it. Who had heard of the Medes and their Magi during that time?

True, many IE peoples appeared on the scene during the Bronze Age collapse - Thracians (aka Phrygians in Asia Minor), Macedonians, Dorian Greeks, proto-Armenians, Scythians etc. so the Medes and the other Iranian peoples were most probably their contemporaries but they should have needed time to settle prior to shed prophets like Zoroaster. Or, maybe not unlike his Semitic colleague Mosheh, he became a prophet still in nomadic conditions? I tend to think that the Jews were part of the other disastrous migration - the Aramaean plague, not earlier. Yet the main scourge were the mysterious Sea Peoples from the Mediterranean.

http://en.wikipedia.org/wiki/Bronze_Age_collapse

I do realize that I deviated a bit from the thread of Apep though the Bronze Age collapse which afflicted Egypt to the extent of extinction suits that deity.

@ Sath: I suppose the exact dating isn't really important, but from a linguistic (not content) point of view, the Gathas (the oldest part of the Avesta) can't be much younger than 12th century, as they're the same language as the Vedas. I suspect that the later texts attributed to Zoroaster are probably iron-age, though he himself is likely to have lived earlier. Again, it's not a big deal, but if we're talking history/linguistics, that's what most folks think these days.

Rex,

For me the approximate dating is important since I would like to detect certain key events and the connections between them in order to understand the aeonic change which started to take place about the 12th century BCE.

So you suppose a connection between the IE peoples who invaded the Iranean plateau and those who invaded India about the 15th century BCE? Such a connection is quite possible but I think

those who invaded the Iranean plateau came later than the Aryans in India.

Back to the Egyptian thread of Apep I'm interested to know what kind of people were the Hyksoses who conquered Egypt in the 18th - 17th centuries BCE and whose "pharaohs" adopted the name of Apep and worshiped Seth?

@ Sath: Indeed, I think the connection is evident in the name 'aryans' and 'iran' itself -- and also "Eiran" (Ireland) in the west. Whatever caused the Indo-European migration out of the north Black Sea area moved the tribes at the same time, give or take a few decades, and moving at different speeds. It seems very likely to me that the Iranians and Aryans were the same group of tribes, except the Arya pushed further south into India, where the Irani remained in the north. I'm an early dater myself, and think that this took place closer to 2000 BC, based on both archaeological and linguistic data. By linguistic data, I mean that the language of the Gathas and the Rig Veda are two dialects of the same language, so it's very, very likely that we're talking about one long series of invasions, starting north in Iran, and moving south from there.

The Hittite presence in Asia Minor was felt still around 2000 BCE but the first traces of their settled civilization aren't earlier than the 18th century BCE and there is no evidence of any earlier IE civilization than the Hittites. The Aryan presence in India isn't earlier than the 15th century BCE (where already flourished a higher civilization), and the earliest records about the Medes on the Iranean plateau aren't earlier than the 9th century BCE. My thesis is that however ancient the origin of the IE peoples, they were not an aeonic factor until the decline of the Bronze Age. The aeonic civilizations of the IE race are from the Iron Age on. Shall we make clear the term aeonic? Being a culture which comes out to be the destructive factor for an older aeonic civilization is not being aeonic yet. Aeonic is to create an authentic civilization of lasting spirit - more lasting than the ethos who created that civilization and influencing many other cultures and civilizations. The Semites also weren't an aeonic factor during the Bronze Age. Egypt also wasn't an aeonic civilization - it was an authentic and unique civilization of lasting spirit indeed but it was isolated and closed in itself not unlike that of China.

The dating question is more complicated than just dating the cities. The question you'd need to ask before going any further is whether or not one needs to be city-dwelling to be really "aeonic". IE culture (like many) is much older than the Hittites -- the Hittites were the first to build cities like the other ANE cultures, but the culture itself goes back much further to the Bronze Age. We know that the Indo-Europeans had developed metal working before they built cities, for example -- remember that in early IE culture, cities were places you attacked, not places you lived in. The religion was shamanic rather than temple based, and the lifestyle was semi-nomadic.

To put this in other terms, I dislike arguments all too frequently used by ANE-specialists that the ANE cultures are 'older', just because they built cities. That's just not provable, and it's rhetoric used by governments in those countries to support their own weakened state today. To be 'civilized' is not the same thing as being 'cultured'. The Hittites may have built cities late, but their culture is older. The Aryans may not have invaded the Iranian plateau before 15th century (for the sake of argument), but when they came, they already had metal and chariots, and their society was already well organized (as described in the Gathas and Vedas).

Not trying to be combative, just giving my point of view about dates and their complexity.

Rex,

I do know the differences between civilization and culture and I've also applauded the Old Germanic peoples who found very funny the fact that the Romans lived so many people together and even mocked at them because of that. I've also applauded the Thracians for building their rocky sanctuaries without breaking their natural environment so one couldn't see where the natural rock ends and the human building starts. I've applauded the Huns for wearing curved boots lest hurt the earth and for holding in contempt all peoples who hurt the earth by agriculture. In my own magical practice I'm a shaman rather than a temple priest and I'm aware of the fact

that the development of the civilization is often at the expense of culture, and mostly at the expense of magic. I make use of any possibility to stay as long as I can in the wilderness and I hate the city I live in.

On the other hand, the culture of city-building is a divine endowment, a divine necessity if you want which cannot be denied just for the sake of the wild life romantics. The nomadic peoples usually envied the cities and preying on them they often adopted their culture in some distorted way instead of preserving their original one. There were rare cases to prove the opposite: In 705 CE the dethroned Byzantine emperor Justinian the 2nd restored his rule by the help of 15 000 Bulgarian horde to whom he revealed the secret entrances to Constantinople. The emperor generously rewarded them for their military favour but upon entering the city the Bulgarins were so astonished by its beauty and luxury, that some of the warlords suggested to the khan that now was his chance to occupy the city for himself and become a Byzantine emperor. "And what about our sacred blood-lines and honour?" replied the khan. Some 150 years later a successor of him would impose Christianity on the Bulgarians by force - exterminating 1/3 of them for the sake of the privileges to be recognized by the Christian civilization.

Unfortunately such was the case with most of the barbaric rulers - they all betrayed their cultures in the name of the dreamed foreign civilization turning their original cultures into distorted imitations of it. No, the city culture cannot be denied - it's a vital part of the evolution itself and the ancient cities of Sumer, Egypt, Crete, Harappa etc. were built according to visions/plans inspired by THEM THEMSELVES who are Great Architects as well. For me the personal hygiene is the greatest gift of the civilization and I cannot imagine living without it. Of course one could keep up one's hygiene in the wilderness as well provided one lives alone but living together in a community could become a nightmare if there aren't hygienic conditions which only the civilized life could offer.

I also don't want to sound combative and sorry if I often assume controversial attitudes on certain matters with you but my destiny has been at odds with certain things held sacred by other people. First, the IE chauvinism makes me sick to death having been known my own deep IE roots to the very DNA by certain awesome experiences of the genetic memory. I do not overstate it - the magical experiences are risky enough and sometimes their revelations render lasting devastating effects. On the other hand, it wouldn't prevent me from being always empathic with the defeated in the WW2 though they deserved their defeat by their own arrogance. I could be also a warrior and conqueror but the overemphasis on these qualities only shows a weakness.

Second, it happened that I grew in a country which official religion was the East Orthodox Christianity but which unofficial "underground" occult cirlcles were exceedingly influenced by the Indo-Iranian mystic doctrines of which I got sick to death as well. I regard them as a spiritual abuse as far as any guru-ship is concerned. Moreover while being an emigrant in the UK my contact with Indian people showed me they were nasty subhumans, much like the gipsies in my native country.

In brief, that's why it happens that I'm at odds with what you may hold sacred - of which I sorry but that's what I feel, think and know. I'm not a scholar, I have some emotional afinity to history - I could be hateful to certain cultures but I'm not personally spiteful. Also, you know I do not belong to that ANE clique mentioned by you who seek to underestimate the IE cultures and civilizations - I'm at odds with them as well and my article about the Hittites as one of the prominent ANE civilizations was as a thorn in the eyes of certain people in Enenuru forum.

Well I think it's nice to leave this space for the Egyptian Apep thread and continue this discussion otherwhere if you prefer I would like also to continue with the Sumerian deities but recently continuosly get distracted.

Sath:

You're not combative, and I was worried I that was the one offending you with my soulless academic persona. History is necromancy, we don't need to keep anything sacred -- we should be able to question anything. ANYTHING, seriously.

You're right though, we should leave the APEP forum for discussion of that awesome being, and continue this in -- er -- not sure which forum. Zoroaster, I guess?

An offering to Apep, that should be pleasing to the reptilians among us: http://marklaita.com/serpentine.html

Nice pics, Rex. Thanks for sharing it!

THE GREAT SPHINX at GIZA

http://en.wikipedia.org/wiki/Great_Sphinx_of_Giza

http://i1217.photobucket.com/albums/dd399/MVMBLACK/da8a517d.jpg

Perspective of Sphinx + Pyramid at El Giza

The Great Sphinx of Giza (Arabic: أبو الهول Abū al Hūl, English: The Father of Terror), commonly referred to as the Sphinx, is a limestone statue of a reclining or couchant sphinx (a mythical creature with a lion's body and a human head) that stands on the Giza Plateau on the west bank of the Nile in Giza, Egypt.
It is the largest monolith statue in the world, standing 73.5 metres (241 ft) long, 6 metres (20 ft) wide, and 20.22 m (66.34 ft) high.[1] It is the oldest known monumental sculpture, and is commonly believed to have been built by ancient Egyptians of the Old Kingdom during the reign of the pharaoh Khafra (c. 2558–2532 BC).[1][2]

Origin and identity

The Great Sphinx is one of the world's largest and oldest statues, but basic facts about it, such as who was the model for the face, when it was built, and by whom, are still debated. These questions have resulted in the popular idea of the "Riddle of the Sphinx," [3] although this phrase should not be confused with the original Greek legend of the Riddle of the Sphinx.

http://i1217.photobucket.com/albums/dd399/MVMBLACK/9a7d7213.jpg

The Great Sphinx

Pliny The Elder mentioned the Great Sphinx in his Natural History, commenting that the Egyptians looked upon the statue as a "divinity" that has been passed over in silence and "that King Harmais was buried in it". [4][5]

Names of the Sphinx

It is not known by what name the creators called their statue, as the Great Sphinx does not appear in any known inscription of the Old Kingdom, and there are no inscriptions anywhere describing its construction or its original purpose. In the New Kingdom, the Sphinx was called Hor-em-akhet (English: Horus of the Horizon; Hellenized: Harmachis), and the pharaoh Thutmose IV (1401–1391 or 1397–1388 BC)[6] specifically referred to it as such in his Dream Stele.
The commonly used name Sphinx was given to it in Classical antiquity, about 2000 years after the accepted date of its construction, by reference to a Greek mythological beast with a lion's body, a woman's head and the wings of an eagle (although, like most Egyptian sphinxes, the Great Sphinx

has a man's head and no wings). The English word sphinx comes from the ancient Greek Σφίγξ (transliterated: sphinx), apparently from the verb σφίγγω (transliterated: sphingo / English: to squeeze), after the Greek sphinx who strangled anyone who failed to answer her riddle.
The name may alternatively be a corruption of the ancient Egyptian Ssp-anx (in MdC), a name given to royal statues of Dynasty IV (2575–2467 BC and later) in the New Kingdom (c. 1570–1070 BC) to the Great Sphinx more specifically, although phonetically the two names are far from identical.
Medieval Arab writers, including al-Maqrīzī, call the Sphinx balhib and bilhaw, which suggest a Coptic influence. The modern Egyptian Arabic name is □□□□□ □□□ (Abū al Hūl, English: The Terrifying One).

Builder and timeframe

Despite conflicting evidence and viewpoints over the years, the traditional view held by modern Egyptology at large remains that the Great Sphinx was built in approximately 2500 BC by the pharaoh Khafra, the builder of the Second Pyramid at Giza.[7]
Selim Hassan, writing in 1949 on recent excavations of the Sphinx enclosure, summed up the problem:
"Taking all things into consideration, it seems that we must give the credit of erecting this, the world's most wonderful statue, to Khafre, but always with this reservation: that there is not one single contemporary inscription which connects the Sphinx with Khafre; so, sound as it may appear, we must treat the evidence as circumstantial, until such time as a lucky turn of the spade of the excavator will reveal to the world a definite reference to the erection of the Sphinx."[8]
The "circumstantial" evidence mentioned by Hassan includes the Sphinx's location in the context of the funerary complex surrounding the Second Pyramid, which is traditionally connected with Khafra.[9] Apart from the Causeway, the Pyramid and the Sphinx, the complex also includes the Sphinx Temple and the Valley Temple, both of which display the same architectural style, with 200-tonne stone blocks quarried out of the Sphinx Enclosure.
A diorite statue of Khafre, which was discovered buried upside down along with other debris in the Valley Temple, is claimed as support for the Khafra theory.
The Dream Stele, erected much later by the pharaoh Thutmose IV (1401–1391 or 1397–1388 BC), associates the Sphinx with Khafra. When the stela was discovered, its lines of text were already damaged and incomplete, and only referred to Khaf, not Khafra. An extract was translated:
"... which we bring for him: oxen ... and all the young vegetables; and we shall give praise to Wenofer ... Khaf ... the statue made for Atum-Hor-em-Akhet."[10]
The Egyptologist Thomas Young, finding the Khaf hieroglyphs in a damaged cartouche used to surround a royal name, inserted the glyph ra to complete Khafra's name. However, the stela offers no indication of the relationship between the Sphinx and 'Khafra' – as its builder, restorer, worshipper or otherwise. When the Stela was re-excavated in 1925, the lines of text referring to Khaf flaked off and were destroyed.

Dissenting hypotheses

Theories held by mainstream Egyptologists about the date of the construction of the Great Sphinx of Giza have been challenged and various alternative theories have been proposed — about the builder or the dating — to explain its construction.

[edit]Early Egyptologists

Many of the early Egyptologists and excavators of the Giza pyramid complex believed the Great Sphinx and other structures in the Sphinx Enclosure predated the traditional date of construction (the reign of Khafra or Khephren, 2520–2492 BC).
In 1857, Auguste Mariette, founder of the Egyptian Museum in Cairo, unearthed the much later Inventory Stela (estimated Dynasty XXVI, c. 678–525 BC), which tells how Khufu came upon the Sphinx, already buried in sand. Although certain tracts on the Stela are considered good evidence, [11] this passage is widely dismissed as Late Period historical revisionism.[12]

Gaston Maspero, the French Egyptologist and second director of the Egyptian Museum in Cairo, conducted a survey of the Sphinx in 1886 and concluded:
"The Sphinx stela shows, in line thirteen, the cartouche of Khephren.[13] I believe that to indicate an excavation carried out by that prince, following which, the almost certain proof that the Sphinx was already buried in sand by the time of Khafre[13] and his predecessors [i.e. Dynasty IV, c. 2575–2467 BC]."[14]
In 1904, English Egyptologist E. A. Wallis Budge wrote in The Gods of the Egyptians:
"This marvelous object [the Great Sphinx] was in existence in the days of Khafre, or Khephren, [13] and it is probable that it is a very great deal older than his reign and that it dates from the end of the archaic period [c. 2686 BC]."[15]

Modern dissenting hypotheses

Rainer Stadelmann, former director of the German Archaeological Institute in Cairo, examined the distinct iconography of the nemes (headdress) and the now-detached beard of the Sphinx and concluded that the style is more indicative of the Pharaoh Khufu (2589–2566 BC), builder of the Great Pyramid of Giza and Khafra's father.[16] He supports this by suggesting that Khafra's Causeway was built to conform to a pre-existing structure, which, he concludes, given its location, could only have been the Sphinx.[12]
Colin Reader, an English geologist who independently conducted a more recent survey of the Enclosure, points out that the various quarries on the site have been excavated around the Causeway. Because these quarries are known to have been used by Khufu, Reader concludes that the Causeway (and the temples on either end thereof) must predate Khufu, thereby casting doubt on the conventional Egyptian chronology.[12]
In 2004, Vassil Dobrev of the Institut Français d'Archéologie Orientale in Cairo announced that he had uncovered new evidence that the Great Sphinx may have been the work of the little-known Pharaoh Djedefre (2528–2520 BC), Khafra's half brother and a son of Khufu.[17] Dobrev suggests that Djedefre built the Sphinx in the image of his father Khufu, identifying him with the sun god Ra in order to restore respect for their dynasty. Dobrev also notes, like Stadelmann and others, that the causeway connecting Khafre's pyramid to the temples was built around the Sphinx suggesting it was already in existence at the time.[16]
Frank Domingo, a forensic scientist in the New York City Police Department and an expert forensic anthropologist,[18] used detailed measurements of the Sphinx, forensic drawings and computer imaging to conclude that Khafra, as depicted on extant statuary, was not the model for the Sphinx's face.[19]

Water erosion debate

R. A. Schwaller de Lubicz, a French amateur Egyptologist and mystic, first reported evidence of water erosion on the walls of the Sphinx Enclosure in the 1950s. [20] Author and mystic John Anthony West, who works as an independent Egyptian tourist guide giving the alternative history of the pyramids, investigated further and in 1989 sought the opinion of a geologist, Robert M. Schoch, associate professor of natural science at the College of General Studies, Boston University [21] and alternative historian. [22]
From his investigation of the Enclosure's geology, Schoch concluded that the main type of weathering evident on the Sphinx Enclosure walls could only have been caused by prolonged and extensive rain.[23] According to Schoch, the area has experienced a mean annual rainfall of approximately one inch (2.5 cm) since the Old Kingdom (c. 2686–2134 BC), and since Egypt's last period of significant rainfall ended between the late fourth and early 3rd millennium BC,[24] he dates the Sphinx's construction to the 6th millennium BC or 5th millennium BC.[25][26][27]
Contrary to Schoch's paleometeorological conclusions, recent studies by German climatologists Rudolph Kuper and Stefan Kröpelin, of the University of Cologne, and geologist Judith Bunbury, of St Edmund's College, Cambridge, suggest that the change from a wet to a much drier climate may have occurred later than is currently thought, and that Dynasty IV (the traditional era of the construction of the Sphinx) may still have been a period of significant rainfall; a conclusion also

accepted by Mark Lehner.[28] However, Schoch points out that fragile mudbrick structures nearby, indisputably dated to Dynasties I and II, have survived relatively undamaged, indicating that no heavy rainfall has occurred in the region since the Early Dynastic Period.[29]

Colin Reader, a British geologist, agrees that the evidence of weathering indicates prolonged water erosion. Reader found, inter alia, that the flow of rainwater causing the weathering had been stemmed by the construction of 'Khufu's quarries',[30] which lie directly "upstream" of the Sphinx Enclosure, and therefore concludes that the Sphinx must predate the reign of Khufu (2589–2566 BC), and certainly Khafra, by several hundred years. Reader however disagrees with Schoch's palaeometeorological estimates, and instead concludes that the Sphinx dates to the Early Dynastic Period (c. 3150–2686 BC).[12]

David Coxill, a geologist working independently of both Schoch and Reader, concludes from the evidence of weathering in the Enclosure:

"The Sphinx is at least 5,000 years old and pre-dates dynastic times [before 3100 BC]."[31]

Most Egyptologists, dating the building of the Sphinx to Khafra's reign (2520–2492 BC), do not accept the water erosion theory. Alternative explanations for the evidence of weathering, from Aeolian processes and acid rain to exfoliation, haloclasty, thermal expansion, and even the poor quality limestone of the Sphinx, have been put forward by Egyptologists and geologists, including Mark Lehner,[21] James A. Harrell of the University of Toledo,[32] Lal Gauri, John J. Sinai and Jayanta K. Bandyopadhyay,[33] Alex Bordeau,[34] and Lambert Dolphin, a former senior research physicist at SRI International.[35]

The chief proponents of the water erosion theory have rejected these alternative explanations. Reader, for example, points to the tombs dug into the Enclosure walls during Dynasty XXVI (c. 600 BC), and notes that the entrances of the tombs have weathered so lightly that original chisel marks are still clearly visible. He points out that if the weathering on the Enclosure walls (up to a metre deep in places) had been created by any of the proposed alternative causes of erosion, the tomb entrances would have been weathered much more severely.[36] Similarly, Schoch points out that the alternative explanations do not account for the absence of similar weathering patterns on other rock surfaces in the Giza pyramid complex.[26]

Fringe hypotheses

superimposed on an astrophotograph of Orion's Belt. Note: the pyramids have been rotated and scaled to facilitate correlation.

The origin and identity of the Sphinx are the subject of many fringe theories that are not generally accepted by mainstream Egyptologists or are unsupported by scientific evidence.

Orion correlation theory

The Orion correlation theory, as expounded by popular authors Graham Hancock and Robert Bauval,[37] is based on the proposed exact correlation of the three pyramids at Giza with the three stars ζ Ori, ε Ori and δ Ori, the stars forming Orion's Belt, in the relative positions occupied by these stars in 10500 BC. The authors argue that the geographic relationship of the Sphinx, the Giza pyramids and the Nile directly corresponds with Leo, Orion and the Milky Way respectively. Sometimes cited as an example of pseudoarchaeology, the theory is at variance with mainstream scholarship; Bauval and Hancock in turn say that archaeologists are engaged in a conspiracy to ignore or suppress evidence contradicting the established scholarly consensus.[38][39][40]

[edit]The Great Sphinx as Anubis

Author Robert K. G. Temple proposes that the Sphinx was originally a statue of the Jackal-Dog Anubis, the God of the Necropolis, and that its face was recarved in the likeness of a Middle Kingdom Pharaoh, Amenemhet II. Temple bases his identification on the style of the eye make-up and the style of the pleats on the head-dress.[41]

Racial characteristics

Over the years several authors have commented on what they perceive as "Negroid" or Ethiopian

characteristics in the face of the Sphinx.[42] This issue has become part of the Ancient Egyptian race controversy, with respect to the ancient population as a whole.[43] The face of the Sphinx has been damaged over the millennia, making conclusive racial identification of its characteristics difficult or impossible, much less assuming that a part-lion mythical creature was carved to accurate human standards.

Restoration

After the Giza Necropolis was abandoned, the Sphinx became buried up to its shoulders in sand. The first documented attempt at an excavation dates to c. 1400 BC, when the young Thutmose IV (1401–1391 or 1397–1388 BC) gathered a team and, after much effort, managed to dig out the front paws, between which he placed a granite slab, known as the Dream Stele, inscribed with the following (an extract):

... the royal son, Thothmos, being arrived, while walking at midday and seating himself under the shadow of this mighty god, was overcome by slumber and slept at the very moment when Ra is at the summit [of heaven]. He found that the Majesty of this august god spoke to him with his own mouth, as a father speaks to his son, saying: Look upon me, contemplate me, O my son Thothmos; I am thy father, Harmakhis-Khopri-Ra-Tum; I bestow upon thee the sovereignty over my domain, the supremacy over the living ... Behold my actual condition that thou mayest protect all my perfect limbs. The sand of the desert whereon I am laid has covered me. Save me, causing all that is in my heart to be executed.[44]

Later, Ramesses II the Great (1279–1213 BC) may have undertaken a second excavation. Mark Lehner, an Egyptologist, originally asserted that there had been a far earlier renovation during the Old Kingdom (c. 2686–2184 BC),[45] although he has subsequently recanted this "heretical" viewpoint.[46]

In AD 1817, the first modern archaeological dig, supervised by the Italian Captain Giovanni Battista Caviglia, uncovered the Sphinx's chest completely. The entire Sphinx was finally excavated in 1925 to 1936, in digs led by Émile Baraize.

Missing nose and beard

The one-meter-wide nose on the face is missing. Examination of the Sphinx's face shows that long rods or chisels were hammered into the nose, one down from the bridge and one beneath the nostril, then used to pry the nose off towards the south.[47]

The Egyptian Arab historian al-Maqrīzī, writing in the 15th century AD, attributes the loss of the nose to iconoclasm by Muhammad Sa'im al-Dahr, a Sufi Muslim from the khanqah of Sa'id al-Su'ada. In AD 1378, upon finding the Egyptian peasants making offerings to the Sphinx in the hope of increasing their harvest, Sa'im al-Dahr was so outraged that he destroyed the nose, and was hanged for vandalism. Al-Maqrīzī describes the Sphinx as the "talisman of the Nile" on which the locals believed the flood cycle depended.

A story claims that the nose was broken off by a cannonball fired by Napoleon's soldiers and that legend still lives on today. Other variants indict British troops, the Mamluks, and others. However, sketches of the Sphinx by the Dane Frederic Louis Norden, made in 1737 and published in 1755, illustrate the Sphinx already without a nose.

In addition to the lost nose, a ceremonial pharaonic beard is thought to have been attached, although this may have been added in later periods after the original construction. Egyptologist Vassil Dobrev has suggested that had the beard been an original part of the Sphinx, it would have damaged the chin of the statue upon falling.[16] The lack of visible damage supports his theory that the beard was a later addition.

Mythology

Colin Reader has proposed that the Sphinx was probably the focus of solar worship in the Early Dynastic Period, before the Giza Plateau became a necropolis in the Old Kingdom (c. 2686–2134 BC).[36] He ties this in with his conclusions that the Sphinx, the Sphinx temple, the Causeway

and the Khafra mortuary temple are all part of a complex which predates Dynasty IV (c. 2613–2494 BC). The lion has long been a symbol associated with the sun in ancient Near Eastern civilizations. Images depicting the Egyptian king in the form of a lion smiting his enemies date as far back as the Early Dynastic Period.

In the New Kingdom, the Sphinx became more specifically associated with the god Hor-em-akhet (Hellenized: Harmachis) or Horus at the Horizon, which represented the pharaoh in his role as the Shesep-ankh (English: Living Image) of the god Atum. Pharaoh Amenhotep II (1427–1401 or 1397 BC) built a temple to the north east of the Sphinx nearly 1000 years after its construction, and dedicated it to the cult of Hor-em-akhet.

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El Giza from Space